

This paper is specially devoted to the advocacy of the speedy, personal pre-millennial advent of Christ, the glorification of the church at that epoch, the dissolution of the heavens and earth by fire, the renewal of the everlasting inheritance of the redeemed, and the establishment of the Kingdom of God; and while rejecting—as it has from the commencement of its existence—the doctrine of the unconscious state of the dead and extinction of the being of the wicked, it will aim to present the truth pertaining to the cross and crown of Christ in such a way as to make one of the best family papers.

Messiah's Herald.

FOUNDED BY THE AMERICAN MILLENNIAL ASSOCIATION.

"BEHOLD, A KING

SHALL REIGN IN

RIGHTEOUSNESS."

WHOLE NO. 1488.

BOSTON, WEDNESDAY, JANUARY 31, 1877.

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Selections.

EVERLASTINGS.

How often we admire the flowers,
Clothed in their beautiful dress!
And then we sigh to think how soon
Will fade their loveliness.
But when we come to God's own word
We can many a blossom count;
And need not fear to see them die,
For they're everlastings all.

Firm as the everlasting hills, these blessings stand
For aye;—Gen. 49: 26; Isa. 33: 10.
Everlasting joy, and light, and love, in the ever-
lasting way.—Isa. 60: 20; Jer. 31: 3; Ps.
139: 24.

Everlasting consolation from our everlasting
God.—2 Thes. 2: 16; Isa. 40: 28.
Everlasting sure possession, He has promised in
his Word.—Gen. 48: 4.

In the everlasting Gospel everlasting mercy's
shown.—Rev. 14: 6; Ps. 100: 5.
Everlasting joy and light, and love, in the ever-
lasting way.—Isa. 49: 17.

An everlasting covenant God with his people
makes.—Isa. 55: 3.
And with everlasting kindness He on them pity
takes.—Isa. 54: 8.

To an everlasting kingdom He has chosen ones
doth call.—2 Pet. 1: 11.
In an everlasting priesthood his servants serve
him shall.—Num. 25: 13.

To those who keep his covenant an everlasting
name He'll give.—Isa. 56: 5.
And with the everlasting King in glory they shall
live.—Jer. 10: 10.

Safe in the everlasting arms, what foe have we to
fear.—Isa. 41: 10; Jer. 17: 13.
Our everlasting Father is to all his children near.
—Isa. 9: 6.

Everlasting power and honor be to Him who once
was slain;—1 Tim. 6: 16.
Who dominion everlasting o'er his creatures doth
maintain.—Dan. 4: 34.

An everlasting righteousness by Messiah was
brought in.—Dan. 9: 24.
And everlasting life He gives to all who trust in
Him.—John 3: 16.

A foundation everlasting is the man that fears the
Lord.—Prov. 10: 25.
Who keeps the everlasting law of God's most holy
Word.—Lev. 16: 34.

To everlasting habitations we shall be received at
length.—Luke 16: 9.
For we're trusting in the Lord, in whom is ever-
lasting strength.—Isa. 26: 4.

When the everlasting mountains from their
places shall be swept,—Hab. 3: 6.
In remembrance everlasting the righteous shall
be kept.—Ps. 112: 6.

He whose ways are everlasting hath foretold a
fruitful time;—Hab. 3: 6.
And his word is sure and steadfast for an ever-
lasting sign.—Isa. 55: 12.

Lift up, ye everlasting doors, be lifted up on high,
—Ps. 24: 7.
For lo! our great and glorious King in triumph
draweth nigh.
—The (London) Christian.

THE SECOND COMING OF CHRIST.

A SERMON PREACHED BY MR. MOODY IN THE TAB-
ERNACLE, IN CHICAGO, THURSDAY EVENING,
JANUARY 4.

In 2d Timothy 3: 16, Paul declares: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness; but there are some people who tell us when we take up prophecy that it is all very well to be believed, but that there is no use in one trying to understand it; these future events are things that the Church does not agree about, and it is better to let them alone, and deal only with those prophecies which have already been fulfilled. But Paul doesn't talk that way. He says: 'All Scripture is profitable for doctrine.' If these people are right, he ought to have said: 'Some Scripture is profitable; but you can't understand the prophecies, so you had better let them alone.' If God didn't mean to have us study the prophecies, He wouldn't have put them into the Bible. Some of them are fulfilled, and He is at work fulfilling the rest, so that if we do not see them all completed in this life we shall in the world to come.

I don't want to teach anything to-day, dogmatically, on my own authority, but to my mind this precious doctrine—for such I must call it—of the return of the Lord to this earth is taught in the New Testament as clearly as any other doctrine in it; yet I was in the Church fifteen or sixteen years before I ever heard a sermon on it. There is hardly any church that doesn't make a great deal of baptism, but the New Testament only speaks about baptism thirteen times, while it speaks of the return of our Lord fifty times; and yet the Church has had very little to say about it. Now, I can see a reason for this: the devil does not want us to see this truth, for nothing would wake up the Church so much. The moment a man takes hold of the truth that Jesus Christ is coming back again to receive his friends to himself, this world loses its hold upon him; gas-stocks and water-stocks, and stocks in banks and in horse-railroads, are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of his Lord, who at his coming will take him into his blessed kingdom.

BUT HOW IS HE GOING TO COME?

We are told how He is going to come. When those disciples stood looking up into heaven at the time of his ascension, there appeared two angels, who said unto them (Acts 1: 11): "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." How did he go up? He took his flesh and bones up with him. "Look at me; handle me; give me something to eat; a spirit has not flesh and bones as ye see me have; I am the identical one whom they crucified and laid in the grave. Now I am risen from the dead and am going up to heaven." He is gone, say the angels, but he will come again just as he went. An angel was sent to announce his birth of the Virgin; angels sang of his advent in Bethlehem; an angel told the women of his resurrection; and two angels told the disciples of his coming again. It is the same testimony in all these cases.

I don't know why people shouldn't like to study the Bible, and find out all about this precious doctrine of our Lord's return. Some have gone beyond prophecy, and tried to tell the very day he would come. Perhaps this is one reason why people don't believe this doctrine. He is coming, we know that; but just when he is coming we don't know. Matthew 24: 36, settles that. The angels don't know, and Christ says that even he doesn't know, but that is something the Father keeps to himself. If Christ had said, "I will not come back for 2,000 years," none of his disciples would have begun to watch for him, but it is the proper attitude of a Christian to be always looking for his Lord's return. So God does not tell us when he is to come, but Christ tells us to watch. In this same chapter we find that he is to come unexpectedly and suddenly. In the twenty-seventh verse we have these words, "For as the lightning cometh out of the east and shineth unto the west, even so shall also the coming of the Son of Man be." And again in the forty-fourth verse, "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh."

DEATH IS NOT MEANT.

Some people say that means death; but the Word of God does not say it means death. Death is our enemy, but our Lord hath the keys of death; he has conquered death, hell, and the grave, and at any moment he may come to set us free from death and destroy our last enemy for us; so the proper state for a believer in Christ is waiting and watching for our Lord's return. In the last chapter of John there is a text that seems to settle this matter. Peter asks the question about John, "Lord, what shall this man do? Jesus said unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren that that disciple should not die." They did not think that the coming of the Lord meant death; there was a great difference between these two things in their minds. Christ is the Prince of Life; there is no death where he is; death flees at his coming; dead bodies sprang to life when he touched them or spoke to them. His coming is not death; he is the resurrection and the life; when he sets up his kingdom there is to be no death, but life forevermore.

THE WORLD A WRECK.

Some people say, "Oh, you will discourage the young converts if you preach that doctrine." Well, my friends, that hasn't been my experience. I have felt like working three times as hard ever since I came to understand that my Lord was coming back again. I look on this world as a wrecked vessel. God has given me a life-boat, and said to me, "Moody, save all you can." God will come in judgment and burn up this world, but the children of God don't belong to this world; they are in it, but not of it, like a ship in the water. This world is getting darker and darker; its ruin is coming nearer and nearer; if you have any friends on this wreck unsaved, you had better lose no time in getting them off. But some one will say, "Do you then make the grace of God a failure?" No; grace is not a failure, but man is. The antediluvian world was a failure; the Jewish world was a failure; man has been a failure everywhere, when he has had his own way and been left to himself. Christ will save his Church, but he will save them finally by taking them out of the world. Now, don't take my word for it; look this doctrine up in your Bibles, and if you find it there, bow down to it and receive it as the word of God. Take Matthew 24: 50: "The Lord of

that servant shall come when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites; there shall he be weeping and gnashing of teeth." Take 2d Peter, third chapter, fourth and fifth verses: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." Go out on the streets of Chicago and ask men about the return of our Lord, and that is just what they would say: "Ah, yes, the Lord delayeth his coming!" "Behold, I come quickly," said Christ to John, and the last prayer in the Bible is, "Even so, Lord Jesus, come quickly." Were the early Christians disappointed then? No; no man is disappointed who obeys the voice of God. The world waited for the first coming of the Lord; waited for 4,000 years, and then he came. He was here only thirty-three years and then he went away; but he left us a promise that he would come again, and as the world watched and waited for his first coming and did not watch in vain, so now to them who wait for his appearing shall he appear a second time unto salvation. Now let the question go round, "Am I ready to meet the Lord if he comes to-night?" "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

There is another thought I want to call your attention to, and that is: Christ will.

BRING ALL OUR FRIENDS WITH HIM

when he comes. All who have died in the Lord are to be with him when he comes in the clouds of heaven. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years." (Rev. 20: 6.) "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection" (verse 5). That looks as if the Church were to have a thousand years with Christ before his return to the final judgment, when Satan shall be cast out, and there shall be new heavens and new earth wherein dwelleth righteousness.

WHAT CHRIST WILL DO.

There is another mistake, as you will find if you read your Bibles carefully. Some people think that at the coming of Christ everything is to be done up in a few minutes; but I do not so understand it. The first thing He is to do is to take his Church out of the world. He calls the Church his bride, and he says he is going to prepare a place for her. We may judge, says one, what a glorious place it will be from the length of time he is in preparing it, and when the place is ready he will come and take the Church to himself.

In the closing verses of the fourth chapter of 1st Thessalonians Paul says: "If we believe that Jesus died and rose again, even so also them which sleep in Jesus will God bring with him. . . . We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore, comfort one another with these words." That is the comfort of the Church. There was a time when I used to mourn that I should not be alive in the millennium; but now I expect to be in the millennium. Dean Alford says—almost everybody bows to him in the matter of interpretation—that he must insist that this coming of Christ to take his Church to himself in the clouds is not the same event as his coming to judge the world at the last day. The deliverance of the Church is one thing, judgment is another. Now, I can't find any place in the Bible where it tells me to wait for signs of the coming of the millennium, as the return of the Jews, and such like; but it tells me to look for the coming of the Lord; to watch for it; to be ready at midnight to meet Him, like those five wise virgins. The trumpet of God may be sounded, for anything we know, before I finish this sermon,—at any rate we are told that he will come as a thief in the night, and at an hour when many look not for him.

A PRACTICAL TRUTH.

Some of you may shake your heads and say, "Oh, well, that is too deep for the most of us; such things ought not to be said before these young converts;

only the very wisest characters, such as the ministers and the professors in the theological seminaries, can understand them." But, my friends, you find that Paul wrote about these things to those young converts among the Thessalonians, and he tells them to comfort one another with those words. Here in the first chapter of 1st Thessalonians Paul says, "Ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven whom he raised from the dead, even Jesus which delivered us from the wrath to come." To wait for his Son; that is the true attitude of every child of God. If he is doing that he is ready for the duties of life, ready for God's work; aye, that makes him feel that he is just ready to begin to work for God. Then over in the next chapter (1 Thessalonians, 2: 19), he says: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ, at his coming?" And again, in the third chapter, at the thirteenth verse, "To the end that he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Still again, in the fifth chapter, "For ye yourselves know perfectly that the day of the Lord so cometh as a thief in the night." He has something to say about this same thing in every chapter; indeed, I have thought this Epistle to the Thessalonians might be called the gospel of Christ's coming again.

There are three great facts foretold in the Word of God: First, that Christ should come; that has been fulfilled. Second, that the Holy Ghost should come; that was fulfilled at Pentecost, and the Church is able to testify to it by its experience of his saving grace. Third, the return of our Lord again from Heaven—for this we are told to watch and wait—"till he come." Look at that account of the last hours of Christ with his disciples. What does Christ say to them? If I go away I will send death after you to bring you to Me? I will send an angel after you? Not at all. He says: "I will come again and receive you unto myself."

If my wife were in a foreign country, and I had a beautiful mansion all ready for her, she would a good deal rather I should come and bring her unto it than to have me send some one else to bring her. So the Church is the Lamb's wife. He has prepared a mansion for his bride, and he promises for our joy and comfort that he will come himself and bring us to the place he has been all this while preparing.

My friend, it is perfectly safe to take the Word of God just as we find it. If he tells us to watch, then watch! If he tells us to pray, then pray! If he tells us he will come again, wait for Him! Let the Church bow to the Word of God, rather than be trying to find out how these things can be. "Behold, I come quickly," said Christ. "Even so come, Lord Jesus," should be the prayer of the Church.

Take the account of the words of Christ at the communion table. It seems to me the devil has covered up the most precious thing about it. "For as often as ye eat this bread and drink this cup ye do show forth the Lord's death till he come." But most people seem to think that the Lord's table is the place for self-examination and repentance, and making good resolutions. Not at all; you spoil it that way; it is to show forth the Lord's death, and we are to keep it up till he comes.

THE MILLENNIUM.

Some people say, "I believe Christ will come on the other side of the millennium." Where do you get it? I can't find it. The Word of God nowhere tells me to watch and wait for the coming of the millennium, but for the coming of the Lord. I don't find any place where God says the world is to grow better and better, and that Christ is to have a spiritual reign on earth of a thousand years. I find that the earth is to grow worse and worse, and that at length there is going to be a separation. "Two women grinding at a mill; one taken and the other left; two men in one bed, one taken and the other left." The Church is to be translated out of the world, and if this fail we have two examples already, two representatives, as we might say, in Christ's kingdom, of what is to be done for all his true believers. Enoch is the representative of the first dispensation, Elijah of the second, and, as a representative of the third dispensation, we have the Saviour himself, who is entered into the heavens for us, and became the first fruits of them that slept. We are not to wait for the great white throne judgment, but the glorified Church is set on

the throne with Christ, and to help to judge the world.—The Interior.

INSIDE AND OUTSIDE.—It has been well said: "All true Christians must be like Noah's ark, that was pitched without and pitched within, Gen. 6: 14. They must have a holy inside, and a holy outside; their profession and practice must agree."

Communications.

Articles not dissented from will not be understood as necessarily endorsed by the editor. We solicit communications on prophetic subjects irrespective of any views which we cherish.—Correspondents being responsible for the sentiments they advance.

THE HAPPY MAN.

BY A. F. REMINGTON.

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is."—Jer. 17: 7.

The prophet Jeremiah has stated in the context the great sin of man; and it is the more censurable because it not only consists of ignoring the true source of strength, but imputes to, and seeks of man, that which can only be found in God,—hence the language of the fifth verse: "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." This was the great national sin of the Jews, as declared by this prophet, chapter 2: 12, 13, "Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord, for my people have committed two evils, they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water."

Man when blest with life, health and strength,—when surrounded with seemingly favorable circumstances, is quite apt to be unconscious of the extent of his dependence and consequently of his obligation to the true Source of all blessings. Often when circumstances call for an acknowledgment, the short-sightedness and perverseness of man rob the rightful Benefactor and cause the glory to be given to man—to the "arm of flesh." But there are times when the folly and sinfulness of this is manifest,—when those who have made the sad mistake, either willingly in unbelief or otherwise, awake to the awful consciousness of the fact. Those however who have been led to understand the true source of all good, and have willingly and honestly acknowledged him, enjoy the blessedness of their trust, in fulfillment of the words of the text, "Blessed is the man that trusteth in the Lord," &c.

No intelligent mind can fail to discern in the existing state of things in the world, that there are causes at work which do not accord with the revealed character of God; and those who believe the Bible to be the word of God understand that they originated with Satan, the enemy of God and man. Man having sinned has become identified with sin, and thus naturally stands opposed to God. It is in view of this fact that God has ordained and provided a way of escape for him from all his real enemies, and invited him to trust in Himself as the only source of deliverance. As sin is the separating cause between God and man it became necessary to reconciliation that the cause of separation be removed. This God has made possible by giving his only begotten Son in sacrifice for sin,—to die for the sinner, that whosoever believeth in him might not perish, but have eternal life," as declared by the Apostle (2 Cor. 5: 21), "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."

I. The man is blessed now who trusts in the Lord's work of atonement for sin. He is blessed with the consciousness of sins forgiven, which blessedness must be experienced to be understood. With this consciousness comes the sweet assurance of being "at peace with God;" no more bitter opposition to the gracious Lord, but union, harmony, reconciliation. Nor does the blessedness of this trust stop here; there is added "the peace of God which passeth all understanding;" "keeping the mind and heart through Christ Jesus;" and whatever may be the circumstances of the soul who trusts in the Lord—whether of prosperity or adversity, of sickness or health, a good prospect of long life or of entering the domains of death,—he is still blessed. If the thought of coming into judgment enters the mind, still he is blest, for in the Lord, on Calvary, was his judgment, condemnation and death, and in the judgment day he only awaits his reward.

II. Whoever possesses this trust is a child of hope—a hope that centers in the Lord, and reaches "within the veil."

Faith embraces the past, present, and future, while hope, joined with faith, has to do entirely with the future. Our Lord has not only laid a foundation, but promises the completion of the work begun. Forgiveness of sin is to be followed by complete deliverance from all its consequences. This deliverance forms the believer's hope.

The effects of sin are seen and felt in this world by those who are forgiven; and not until all these effects shall be destroyed will the believer's hope be realized. But this God will accomplish, as declared by the prophet Hosea (chap. 13: 14): "I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy plague. O grave, I will be thy destruction!" Isaiah also declares the same truth (chap. 25: 8): "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; and it shall be said in that day, Lo this is our God, we have waited for him and he will save us," &c. It was the possession of this hope that brought the Apostle Paul before king Agrippa, where he declared: "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes hope to come; for which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?"

That the certainty of this hope being realized centered in Christ being raised from the dead, as the first fruits of them that sleep, is shown by Paul, in his first letter to the Corinthians, ch. 15: 12-26.

The blessedness of now having the Lord as our hope is the surety of being made like him hereafter: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." This will be accomplished either by a resurrection from the dead (having "part in the first resurrection") or by a glorious change—"for we shall not all die." Listen to the Apostle: "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. 15: 51, 52. "For our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." It is in view of this fact that he writes to the Corinthians in his second letter: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal, in the heavens; for in this we groan, earnestly desiring to be clothed upon with our house which is from heaven, if so be that being clothed we shall not be found naked." How directly does the apostle here point to the resurrected body of Jesus Christ as a pattern of that which his people shall have when they shall be made like him, and see him as he is!

Our Lord would have this hope to be to those who trust in him a blessing, by inciting to holy living while looking for his consummation, Titus 2: 11-13. He would also have it relieve them of undue sorrow for the dead in Christ, 1 Thess. 4: 13-18.

The man "whose hope the Lord is" shall partake of his glory,—when "He shall come to be glorified in his saints and to be admired in all them that believe." Such shall share his honors, for "if we suffer with him it is promised that we 'shall also reign with him.'" "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father in his throne."—Rev. 3: 21. He shall enjoy his rest. "For in that day there shall be a Root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." "There remaineth therefore a rest to the people of God." "Let us therefore fear lest a promise being left us of entering into his rest any of you should seem to come short of it."

The man "whose hope the Lord is" shall with Christ possess the promised inheritance. "For ye are all the children of God by faith in Christ Jesus;" and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise.

In view of such blessedness therefore,

The American Millennial Association,
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ITS OBJECT

the publication of a Pre-millennial periodical monthly or bi-monthly, the title of which shall be calculated to interest on the subject of Prophecy and of a practical character, and the support of ministers or Colporteurs in destitute fields of labor.

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we may well say with the Apostle on the isle of Patmos, "Come, Lord Jesus," and come quickly."

"THE SCOPE OF THE PAROUSIA."

(Review of Dr. Warren, continued.)

"The true scope of the parousia, is, we think, to be determined as we would measure the breadth of an unknown ocean, viz., by determining the position of the points it is known to embrace. Having the longitude of New York, and that of Gibraltar, it is not difficult to compute from those with great accuracy the distance between them; in other words the dimensions of the space intervening. So there are certain things which it is expressly declared shall take place in, or during the parousia, that, if we mistake not will no less surely guide us to a correct idea of its duration.

"1. The first as we all know, was the destruction of Jerusalem, Matt. 24: 27-37. And let it be observed that the prediction here is not in that part of the chapter which many suppose refers to the day of judgment, but to that which is universally admitted to relate to the overthrow of the temple. Here is a definite point of time with which the parousia in express terms is connected, and which we may therefore assume with absolute certainty, as its commencement.

"2. A second thing to be done in the parousia was the establishment of the 'kingdom of heaven.' The old theocracy founded by Moses was to pass away, and to be succeeded by a new one of a more comprehensive sway and glory. 'They shall see the Son of man coming in his kingdom,' Matt. 16: 28. 'Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven,' Matt. 26: 64. . . . When the sacred city, with its temple, its sacrifices and all the rites of its ancient religion had perished in blood, and the Christians, obeying the warning of Christ had escaped to Pella unharmed, and thenceforth stood before the world (Matt. 13: 43) as the known and recognized people of the Lord who had so signally fulfilled his word, and judged his apostate nation, then it was that the kingdom of God 'came with power.'

"3. A third event expressly connected with the parousia was the destruction of the Man of Sin, 'whom the Lord shall consume with the spirit of his mouth, and destroy by the brightness of his parousia.'—2 Thes. 2: 8. This Man of Sin, Dr. Warren says was Nero—the 'emperor-god,' as he calls him. The one who 'hindered' when Paul wrote, was Claudius, who was 'taken out of the way' by poison, and then Nero—the Man of Sin was 'revealed,' who had his 'type in Antiochus, of whom Daniel said that he should come to his end without deliverance, Dan. 11: 45.' The words of the prophet Isaiah were fulfilled in God's judgment on Nero,—'with the breath of his lips shall he slay the wicked.' 'All that is essential in Paul's description is fulfilled in Nero and the events connected with him.' . . .

"We regard then this part of the true doctrine of the parousia as demonstrated. If the declarations of our Lord and his apostles, repeated in numberless instances, and in the greatest variety of forms, expressly and incidentally, positively and negatively during the whole period from before the crucifixion to the very eve of the downfall of Jerusalem, always affirming the near approach of the parousia never in a single instance saying or implying that it was far distant, can establish any truth on an immovable foundation, they have established this. Whatever else about the parousia is unrevealed or obscure, it is not this particular of the time—I mean of course with the specified limits of that 'generation.' Not the fact of the parousia itself is more clearly asserted than this concomitant of it. . . . If there be a foundation text in all the Bible where we can build the superstructure of doctrine securely, it is in these words of our Lord:—VERILY I SAY UNTO YOU, THIS GENERATION SHALL NOT PASS TILL ALL THESE THINGS BE FULFILLED. HEAVEN AND EARTH SHALL PASS AWAY, BUT MY WORDS SHALL NOT PASS AWAY."

We have now before us three statements, not 'ambiguous,' but plainly expressed, giving as he believes, 'the true doctrine of the parousia,' and thus far 'demonstrated.' 'With absolute certainty' he fixes the time of the parousia, '1st, as all know, at the destruction of Jerusalem, Matt. 24: 27-34.' The passage cited he says 'is universally conceded to relate to the overthrow of the city and temple.' We protest against this unwarranta-

ble assumption. We deny his assertions (1), that all know the time of the parousia was at the destruction of Jerusalem; (2), that the passage cited is universally conceded to relate to the destruction of Jerusalem. Universalists, Swedenborgians, Unitarians and other heterodox denominations have so conceded; the so-called orthodox, or Evangelical churches, never! Some writers among them—some divines—some laymen, have so held we admit, but they are the minority. The position taken by Dr. Warren, places him in company with Prof. Bush, and all Universalist divines, and is a departure from the primitive faith not only of the apostles, and of the fathers of the first centuries, but of the fathers of the Congregational, Baptist, Methodist, and other Evangelical churches.

The first verse cited, Matt. 24: 27, reads: "For as the lightning cometh out of the east and shineth unto the west, so shall also the coming of the Son of man be." Verse 29, "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken," etc. Mr. Warren, in his article on "The Imagery of Destruction," gives all this descriptive language as "Oriental," and of the same character as that used by the prophets in their glowing imagery when speaking of the destruction of cities. The language of Paul and of Peter respecting the "mighty angels"—the "flaming fire"—the "passing away of the heavens with a great noise"—the "elements melting," etc., "what was all this but the phraseology customarily applied to classes of events which had many times before happened, and which were then about to be repeated? And now, looking back upon it, after a lapse of more than eighteen hundred years, what difficulty have we in saying that it was all fulfilled in the overthrow of the sacred city and nation?"

"To blot out the sun and stars; to display a shining form amid the clouds; to shake the heavens with crashing thunderbolts; to let loose the imprisoned fires of the earth, and to melt it again to ancient chaos, is but to exercise a physical omnipotence, the very lowest form of power; but to set up a kingdom of holiness in a sinful race, a kingdom of ideas and principles regnant over the free wills of men, etc., is to exert a grander power, an omnipotence of a higher nature, and ampler resources, and a more god-like beneficence."

The editor does not attempt to explain the expression "immediately after the tribulation of those days." Everything is piled upon Jerusalem; but if Christ came at its destruction, how can that imagery apply afterward, and then the sign of the Son of man, next the mourning of all the tribes of the earth, and then they shall see the Son of man coming in the clouds of heaven? Then the angels gather his elect from the four winds—from one end of heaven to the other. This he makes to synchronize with Matt. 13: 43.

Christ told his disciples to flee to the mountains when they should see the city encompassed with armies, but, according to Dr. Warren, this flight was their being gathered by the angels; and this hiding away in the mountains was their shining as the sun in the kingdom of their Father! In view of such fulfillment, we would rather not shine!

Christ said the gathering should be universal "from one end of heaven to the other;" Dr. Warren limits it to Judea. Who gathered them when they fled to Pella? How they shone as the sun in the kingdom, he explains to mean their being then manifested to their enemies as the saints of God. But how about this praying that they might not be gathered into the kingdom, there to shine, "in the winter" time, "nor on the Sabbath day"? If the kingdom of God came then with great power, as he affirms; if Christ came then in the glory of his Father and the holy angels—if then he rewarded every man according to his works, etc., as he declares positively he did—what possible difference could it make whether it was winter or summer—on a Sabbath day, or the day before the Sabbath?

The Saviour declared not only that the high-priest should see the Son of man coming in the clouds of heaven, but "all the tribes of the earth," and that they would mourn at his appearing.

That coming was to be a snare upon the whole earth (Luke 21: 35); to be a surprise as was the flood in Noah's day, and the rain of fire and brimstone upon the cities of the plain. Was the overthrow of Jerusalem sudden, unexpected like those events? Not at all. It was a siege of several years, and not sudden like a snare—like the flood—like the fire which destroyed Sodom and Gomorrah.

But when the day of the Lord cometh, it will be as sudden as the lightning's flash, and as visible. There will be no time for him which shall be on the housetop to come down, and for him that is in the field to return; no time for those who are grinding at the mill to cease and prepare, nor for those who are in the bed to arise; for in a moment, sudden as the snare springs on the bird—one shall be taken, and the other left—the righteous caught up to meet the Lord in the air, the wicked left to wait because of him. "In a moment, in the twinkling of an eye," the separation, and the change shall be effected. Hence the

command, "Watch and pray always, that ye may be counted worthy to escape . . . and to stand before the Son of man."

We have already in part, replied to his argument numbered "2," and were to enter upon it elaborately, we should enlarge our review to a great extent.

As Christ was not only to judge the Jewish nation but "the quick [living] and the dead at his appearing and kingdom," and we have no account that the dead were then judged, we cannot accept the assertion that then the kingdom was established with power.

As "flesh and blood cannot inherit" that kingdom, we do not believe No. 2.

As the earthly kingdoms of this world symbolized by the image of Nebuchadnezzar's dream were to become as the chaff of the threshing floor, before the establishment of that kingdom, we cannot adopt No. 2.

As it is not till the sounding of the seventh trumpet (and that is the last trumpet) that the kingdoms of this world become Christ's—when the dead are judged, and the saints rewarded (Rev. 11: 15-18), we cannot assent to No. 2.

No. 3 affirms that Nero was the Man of Sin. Was he? How could he have been "destroyed by the brightness of his (Christ's) parousia," at the overthrow of Jerusalem, when he put an end to his own life in 68?—two years before Jerusalem's destruction!

And Antiochus was the king who planted the tabernacles of his palace in the glorious holy mountain and came to his end with none to help him! So of course the standing up of Michael, the great tribulation, and the resurrection took place "at that time!" I confess I have not patience to continue the review of such absurdities farther. I did not intend to write half as much when I began, but was tempted to spread out before the intelligent Bible students who read the *Herald*, some of the sophistries of the (so called) learned orthodox divines. By some things interwoven referring to the "Adventists," and "Millenarians," it seems evident that this "departure" from the creed of his own church, is to get rid of those—shall I say hated doctrines? It is exceeding difficult to dispose of pre-millennialism on any other ground, but it really looks to me like "jumping out of the frying pan into the fire." When he says that this parousia "is a personal presence—not as the Logos simply, as before the incarnation; not in the flesh as when he dwelt in Judea; not as a disembodied spirit, as he was in hades after his crucifixion; but in his glorified body, a fore-gleam of which was granted to the three disciples on the mount of transfiguration" he wholly repudiates by such a statement every text claimed in proof of a future personal coming. "The times of restitution spoken of by all the prophets" were at the destruction of Jerusalem, for the "heavens must receive" Jesus Christ, until those times. Acts 3: 20, 21. He was to sit on his Father's throne until his foes became his footstool. How very brief was the period of his sitting there—only from his ascension till the destruction of Jerusalem! Paul speaks of our great High Priest who hath "passed into the heavens," there to "appear in the presence of God for us." "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." We have derived strong consolation from these assurances, believing that "at the right hand of God," in "heaven itself," our High Priest interceded for us; but, alas! only for a few years did he remain there "in the presence of God." When Jerusalem was destroyed he left his Father's throne; bodily, he came to earth, and since then we have had no Advocate "in the heavens" who can be "touched with the feeling of our infirmities;" how then can we come with boldness unto the throne of grace, that we may "obtain mercy, and find grace to help in time of need?"

The re-gensis spoken of by Christ, when he should sit upon the throne of his glory, and his apostles should also sit on thrones judging the tribes of Israel, was fulfilled at the desolation of Jerusalem! The promise, "When he who is our life shall appear, then shall we also appear with him in glory," was fulfilled at the destruction of Jerusalem, when the Christian church fled to the mountains! The words of Paul to the Philippians has ceased to be applicable for eighteen hundred years: "For our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body." Since that most wonderful event of Jerusalem's destruction, the angels might well say to the deceived, expectant church, as to the disciples on Mount Olivet, "Why stand ye gazing up into heaven? this same Jesus which (was) taken up into heaven, (has) come in like manner" as he went into heaven! "His literal presence—his personal presence—in his glorified body, he came into his kingdom in great power, in the glory of his Father, and of the holy angels, when the Roman army destroyed Jerusalem!"

Alas, alas! for the Church of Christ this side A. D. 70! Robbed of all those "exceeding great and precious promises" clustering around, as they fully believed, the future coming of their Lord, what have they to look for? to hope for? The change of the vile body—the appearing with Christ in

glory—the crown of life—the shining as the sun in the kingdom—all, all received their fulfillment at the destruction of Jerusalem!

We thought "that they without us" would "not be made perfect." We expected the whole church from Abel down to those alive and remaining until the coming of the Lord—a coming we believed to be at the end of the world—would be rewarded and glorified together. But, alas! we find ourselves afloat on a shoreless sea, without a compass to give direction—no chart of present nor future; the needle ever points east to Jerusalem—the log-book contains no record this side—"the mountains round about" o'ershadow all else—on their towering tops rests all the light, all the glory; all else is shrouded in deepest night!

M. D. WELLCOME.

The Herald.

BOSTON, WEDNESDAY, JAN. 31, 1877.

J. M. ORROCK, EDITOR.

H. PEARSON, JR.,
H. CAMPFIELD,
C. CUNNINGHAM, } Committee of Publication.

PLEASE TAKE NOTICE.

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For terms see last page.

Dr. CUMMING, of London, has kindly sent us one of his printed lectures, revised and corrected, entitled, "Is Protestantism a Failure?" the publication of which will be commenced in the *Herald* next week. The date of its delivery is not stated, but we suppose it to have been given recently. The doctor is quite at home on Romanism and Revelation, having made both the study of many years.

IT IS A STRANGE prejudice which exists in the minds of many professed Christians against making the subject of our Lord's return a theme of pulpit ministration! Thus the *Morning Star*, the organ of the Freewill Baptists, having noticed that "Mr. Moody has felt called upon recently to preach a sermon specially on the second advent of Christ" (which sermon we publish this week), goes on to say: "What if Mr. Moody should let speculative questions, which belong to the field of controversy also, alone? As an evangelist, our good brother is a marvelous success; as a theologian, he may be a signal failure." Now it is our deliberate opinion that one great reason why many ministers and editors will be found in the day of God to have been little else than "signal failures" will be because they have not had love enough for Christ to lead them to "love his appearing" (2 Tim. 4: 8), and have treated as "speculative questions" what they ought to have treated as important practical truths—the Lord's speedy coming being one of that class.

IF PERSONS persist in writing to us with a pencil on business, or for publication, they need not be surprised if mistakes are made, or what they write is not published. We have had several such letters of late. When you write for the press use good ink, write with care, and don't crowd the writing. Leave room for corrections. Pencil marks are easily rubbed and rendered illegible.

AN ENJOYABLE GIFT.—A sister sends \$2.25 to pay for the paper for 1877, adding: "This was a new year's present with instructions to get something which we (husband and I) could enjoy together, and as there is nothing I enjoy more than reading the *Herald* I send it to you." If others would let some of their holiday money flow in the same channel we have no idea they would regret it.

DR. WARDLE asks, "Why do not the poor and sick avail themselves of my offer? [See business department.] I cannot do more nor better for them. One sister has obtained a supply of medicine which I am persuaded will do more for her infirmities than anything she has taken for years, i.e., if she will faithfully use the means." He speaks of receiving numerous letters, but little as yet by way of help for this office.

"DO YOU THINK IT RIGHT to pray about such things?" says one, after referring to financial embarrassment and the strong desire to help the Lord's cause if what is due could be obtained. Certainly we do. We are as much bidden to pray: "Give us this day our daily bread" as we are "Forgive us our sins" (Luke 11: 2-4). Our temporal matters as well as our spiritual interests are under our Shepherd's eye, and are very intimately connected. But we must pray with submission to the Divine overruling. "Be careful for nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4: 5-7; 1 Pet. 5: 6, 7; Matt. 26: 39.

Notes and Quotations

ILLUSTRATIVE OF

PSALM XXIII.

Continued.

I shall not want.

The foundation being laid in "THE LORD IS MY SHEPHERD," the superstructure is easily raised—"I shall not want." The latter as naturally grows out of the former as the leaf out of the bud, or the fruit from the flower. The expression is not, however, to be taken absolutely, as if those for whom Jehovah cares are never to feel a pang of hunger, or suffer from thirst, cold, sickness, persecution, or any of the ills of this world. On the contrary, we are assured that it is "through much tribulation we must enter into the kingdom of God" (Acts 14: 22), which is in harmony with what the chief Shepherd said to his followers: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves" (Matt. 10: 16). The promise on which faith rests is: "The Lord will give grace and glory; no good thing will He withhold from them that walk uprightly" (Psa. 84: 11); and it is in this sense that "there is no want to them that fear Him" (Psa. 34: 9, 10). He who has numbered the stars has also numbered the hairs of our head, and not one can be plucked out by the hand of persecution without His knowledge (Psa. 147: 4; Luke 12: 6, 7). His great heart of love is toward His people, and all things—though apparently against them—will be made to work together for their present and everlasting well-being. This is distinctly stated (Rom. 8: 28), yet we are all more apt to say with the desponding patriarch, "All these things are against me" (Gen. 42: 36)—though even his experience should teach us differently, that we are to say with the believing apostle: "We know that all things work together for good to them that love God, to them that are called according to His purpose." This is prettily illustrated by some one in these lines:

"Searching for strawberries ready to eat,
Finding them fragrant, and large, and sweet,
What do you think I found at my feet,
Deep in the green hill-side?"

Four brown sparrows—the cunning things,
Feathered on back, and breast, and wings,
Proud with the dignity plumage brings,
Opening their four mouths wide.

Stooping lower to watch my prize,
Watching their motions with eager eyes,
Dropping my berries with glad surprise,
A plaintive sound I heard.

And looking up at the mournful call,
I spied, on a branch near the old stone wall,
The poor little mother bird.

The Lord may withhold from us many things which we, in our ignorance and foolishness might think it good for us to have, but which would in reality be to our injury. A fever patient in a state of convalescence, with appetite returning, but restricted to frugal fare, might say to his physician respecting several articles of strong food: "Are not these good?" when the answer would likely be, "Yes, for some folks, but not for you at present." So it is with God in his dealings with his saints: He knows that, for them at times, sickness will be more profitable than health, confinement than liberty, poverty than riches, the storm-cloud of adversity than the sunshine of prosperity, and therefore He gives the latter. The sheep on being led from the fold to the field, from one place of pasturage to another, might feel hunger, and thirst, but it is only temporary: the shepherd is acting wisely, and for their best interests, as they will find in the end.

"Should any man say, 'I asked for a blessing that was plainly promised, but did not obtain it, I should then say,' replies Spurgeon, 'Are you equally clear that the obtaining of it would be for your good? 'Yes,' say you, 'it would make me comfortable.' Just so; but is it for your good to be comfortable? 'And it would get me out of difficulty.' But may it not be for your lasting good to be in the difficulty, and may there not be something in the world a great deal higher for you and for me than merely to be comfortable and to get out of difficulty? 'Not as I will, but as Thou wilt,' was the prayer of the Man who had more power in prayer than all of us put together. 'Not as I will but as Thou wilt. We must always put that in.'

If we go with the Master to the mountain in Galilee we shall find him sending his disciples to "the lilies of the field" and "the fowls of the air" to learn lessons of calm trust in God with regard to temporal things. Read carefully and prayerfully Matt. 6: 24-34. "Seek ye first the kingdom of God and His righteousness, and all these things [food, drink, and raiment] shall be added unto you,"—they will be thrown into the bargain, as it were, like the wrapping paper and string which the merchant puts around the goods which have been bought. "Under God's care we run no risks."

"I once heard of a poor colored woman," says a writer in the *Times of Refreshing*, "who earned a precarious living by daily labor, but who was a joyous, triumphant Christian. 'Ah, Nancy,' said a gloomy Christian lady to her one day, who almost disapproved of her constant cheerfulness, and yet envied it, 'Ah, Nancy, it is all well enough to be happy now, but I should think the thoughts of your future would sober you. Only suppose, for instance, that you should have a spell of sickness and be unable to work; or suppose your present employers should move away, and no one else should give you anything to do; or suppose—'Stop,' cried Nancy, 'I never suppose; de Lord is my Shepherd, and I know I shall not want. And, honey,' she added to her gloomy friend, 'it's all dem supposes as is makin' you so mis'able; you better give dem all up, and just trust de Lord.'"

We are told that one evening, as Luther sat by his window watching a little bird arrange itself for the night, he exclaimed: "What an example of perfect faith! The little fellow perches upon his twig, tucks his head under his feathers and goes to sleep, leaving God to take care of him." The great Reformer and the "poor colored woman" had alike learned in the school of Christ the lesson of loving trust in the good Shepherd, and so may we.

"Down in the orchard grass to-day,
Dreaming the happy hours away
Under the apple tree;
I heard a pitiful, startled cry,
And saw a flutter of grass near by—
What could the matter be?"

Peering down through the grasses long,
Knowing something was surely wrong,
There, in a trice, I found
A little bird with a broken wing,
Only a half fledged, youngling thing,
Fluttering round and round.

'Poor little Birdie! Birdie dear!
Said I, soothing the sudden fear,
Touching with tender care;
But oh! what a flutter and startled cry!
Better by far did seem to die
Down in the grass than here.

Now, though trying to make it plain
To the trembling heart, that I needs must
Heal the broken wing— [pain,
Fearing and wondering where to be,
Birdie can never quite trust me,
That I mean such a kindly thing.

Do not we, like the birdling here,
Sometimes tremble with doubt and fear—
Battered by sudden pain?
But oh, if we only could understand
The loving clasp of a Father's hand,
Should we not stop and gain?

Then, if we only stopped to hear
Voices low with the meaning clear,
Surely our hearts would feel
The ever pitiful, brooding love,
The stir of the angel wings above,
Waiting to help and heal."

—E. Maria Upham.

"God always hears when we scrape the bottom of a flour barrel." So said the child of a poor widow to his mother one morning, after she had prayed as only the needy can, "Give us this day our daily bread." Beautiful faith of childhood! Why may it not be ours? God always hears the prayers of His children, and He knows when to answer. Our spiritual as well as temporal wants are known to Him, and every sincere cry for help enters His compassionate ear. When we feel entirely our dependence upon Him; when our stock of pride and self-confidence is exhausted; when earthly friends and earthly comforts fail us; the humble cry of "O my Father!" the oftenest brings the speedy answer: "Here, my child." God always hears when we have reached the depths of need, and cry to Him for help.—*Christian Statesman.*

(To be continued.)

DAVID'S early occupation as a shepherd furnished him with this beautiful illustration of faith, experience and hope, which finds a response in every Christian heart. He was a faithful shepherd, and sought out the green pastures and pearly rivulets for his flock, and boldly risked his life in defence of his sheep. In after years he did not forget the occupation of his youth; and this Psalm is evidence of spiritual lessons he learned from it.—*Rev. J. G. Wilson.*

It was at eighty years of age that PROF. CARL RITTER, the celebrated geographer, finished his course. The night before that event, as his pastor pressed his hand, quoting this beautiful Psalm, "The Lord is my Shepherd," Ritter replied: "He has guided me thus far, and He will not desert me now."—*Sel.*

A LETTER, signed C. Patterson, and dated "Philadelphia, Dec. 28, 1876," reached us a few days since accompanied by a circular from the New York post-office stating that "the mutilated letter forwarded herewith was found in its present condition in one of the stolen mail bags recently recovered from the robbers now under arrest in this city. It was held by the U. S. District Attorney as an exhibit to secure the indictment of the depredators." Fortunately it was not a money letter.

A GREAT WORK FROM A SMALL BEGINNING.

Among the pious dead of 1876 was HENRY BEWLEY of Dublin. Very likely many persons have read or circulated the "Dublin Tracts," as they are called, to whom this name is not familiar; there are others, however, who knew him well and will miss him greatly. The London *Christian* says of him:

"His main life-work lay in a peculiar line. He was no great speaker, nor did he travel far and wide to spread a knowledge of the Saviour he so sincerely loved and diligently served; and yet few men have done more to send the Gospel to their own generation than he. Between four and five hundred millions of tracts, prepared and printed at his sole expense, have been circulated in English, French, Italian, Spanish, German, and other tongues. Possessed of large means, he devoted a great part of his fortune to charitable and Christian uses, but so unostentatiously that, in many cases, the source was not suspected. He died in great peace."

The *Christian Standard* says Mr. Bewley's "Dublin Tract Depository" was stated by him to Mr. Baxter to have originated in the circumstance of his writing a tract more than twenty-five years ago, and offering it for publication to a Tract Society, which, however, did not care to print it. Mr. Bewley therefore had it printed, and encouraged by its reception, wrote and printed others, and established a depository for their circulation. All his tracts show clearly the way of salvation in a pointed manner."

"Behold how great a matter a little fire kindleth!" was the exclamation of James as he thought of the great amount of evil which sometimes flows from an improper use of the tongue—that little member of the body; and well may we exclaim in view of the facts just stated, Behold how great and how good a work from such a little cause! From the refusal of that Tract Society to publish the tract offered originated a work which has been made a blessing to thousands. From apparent evil God frequently educes good.

"A TERRIBLE BLUNDER."

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.—Acts 7: 59.

A correspondent of the *Bible Banner* having explained these prayerful words as uttered in "irony" by Stephen's persecutors and not by Stephen, the editor—himself a materialist—says:

"We give the above exposition because we wish to be liberal. We cannot, however, allow so terrible a blunder to pass without correction. It is too bad that any should advocate views that cannot for one moment bear the test of candid criticism. We have met with several, in our travels, who take the same view of the case as the above writer. It is therefore the more important that we should call special attention to it. Whatever ambiguity there may be in the common version, the original dissipates all uncertainty and makes it absolutely impossible to construe the language as our brother has done. It was not those who 'stoned Stephen' that called upon God and said, 'Lord Jesus, receive my spirit'—it was Stephen himself. How do we know this? By the plain Greek construction. The term, *ep' kaloumenon*, meaning 'calling upon' or supplicating, is a participle in the masculine gender, singular number, accusative case, and agreeing with *Stephanos* in all these respects. The same is true of the participle, *legonta*, rendered 'saying.' If it was Stephen's persecutors who did the praying—whether in mockery or otherwise—the above terms would necessarily be in the nominative case and plural number. Much more might be said, but this is sufficient for all who have any knowledge of the Greek, and perhaps more than will be appreciated by those who do not. Let us all be careful to avoid everything fanciful, and adhere closely to the literal and intended meaning of the Scriptures. To *overdo* is to *undo*. A false exposition is a far greater injury to the cause than an honest confession of our ignorance. This remark may well apply to many, whose rash assumptions only make food for infidels."

THE TABERNACLE SERVICES.

The Moody and Sankey Tabernacle, situated on the square between Tremont street and Warren Avenue, the Smith Organ Factory and Clarendon Hotel, was dedicated with appropriate services on Thursday evening, Jan. 25. The building covers an acre of ground, and will seat about 6,000 people. More than five thousand were present on that occasion, when addresses were delivered by several ministers, and a collection taken up in aid of the meeting.

The evangelists commenced their work on Sunday, the 28th—Mr. Moody preaching in the afternoon and evening, and Mr. Sankey singing the gospel in choice hymns. Long before the hour when the

services were appointed to begin the Tabernacle was filled, the doors closed, and thousands were unable to find admission. Overflow meetings were held in two adjacent churches in the evening. Mr. Moody spoke in the afternoon from Numb. 13: 30, "Let us go up at once and possess it: for we are well able to overcome it;" and in the evening from the word "Courage" (Josh. 1: 6). We attempt no sketch now of the evangelists or of the services. The weather and the attendance were all that could be desired for the commencement of such a series of meetings. The noon prayer meetings (from 12 to 1) are to be held daily in Tremont Temple, and the other services in the Tabernacle at half past seven (or earlier if the building is filled before that hour), except on Saturday, when there will be no evening meeting. On Sunday prayer-meeting will be held at 9 A. M., and preaching in the afternoon at 7 and 7.30. There is much interest to hear, and many earnest prayers are being put up for the revival of God's work.

Correspondence.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon his name."

"HE WILL SHOW YOU THINGS TO COME."

We often find among our brethren of the various denominations, who are expecting the conversion of the world, a disposition to take great encouragement from the unprecedented efforts now put forth, at home and abroad, to preach to every one the glad tidings of salvation through Jesus Christ; and also from the success which in good measure attends the efforts for moral reform in various directions. Certainly these things are causes for thanksgiving to God, and should lead every Christian to redoubled efforts to do each, his or her part in the Lord's work; not only by outward effort but also by holy living,—which is of the first importance, although many seem to put this second to outward activity. These brethren often accuse us, who are "looking for" the speedy realization of "that blessed hope," which "the grace of God which bringeth salvation" teaches us to look for (Titus 2: 11-13), of being pessimists,—"of always looking on the dark side with regard to the state of the world, and of prophesying of evil times coming. These brethren do not seem to have learned the truth revealed concerning "the last days," that at the time the symbolic angel is "flying through the midst of heaven" having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people," (Rev. 14: 6, 7),—which prophecy is in this century being wonderfully fulfilled,—and while God is graciously blessing the labors of his servants in the conversion of sinners, and rapidly gathering out "from the Gentiles a people for his name," (Acts 15: 14), even at that same period "evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. 3: 1-5, 13. The Scriptures plainly teach that while God will, and does, "pour out his Spirit upon all flesh" (Joel 2: 28-31), and abundantly blesses the labors of his servants; the devil and his angels are increasingly active.

As the time for the gathering at Armageddon draws nigh, the antagonistic powers, both heavenly and satanic, are more active than ever. In fact, the fulfillment of God's purposes in so wonderfully sending this truth all over the world in our day, (thus fulfilling the promise of our Lord in Matt. 24: 14, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come,") is another reason why Satan and his legions are so wonderfully active, in all conceivable ways, in seeking by his servants to obscure and hide God's truth, and to lead men into all kinds of abominations. Gross forms of sin were never more rife than at the present day among the unrefined and uncultured; and the specious and plausible "oppositions of science, falsely so called" (1 Tim. 6: 20), for the elevated, amiable, and cultured of society never were so industriously inculcated as at present, and never were so successful in turning away men and women from God and his word. All this shows that these various forms of deceit, both gross and refined, to suit every depraved and unregenerate heart, are under the direction of a powerful master-mind, the great arch-enemy of God and man. The Scriptures teach us that the spread of God's truth throughout the world, and its great success in saving men, was to be simultaneous with the "perilous times" of the "last days," of which Paul forewarns his son Timothy (2 Tim. 3: 1-8). We should look at and study both phases of the fulfillment of Holy

Scripture, for if we would fully understand where we are on the sea of time, and how far from or near our heavenly haven.

Blessed be God! We know from the "sure word of prophecy" what the issue of the great conflict will be. He that is "called Faithful and True," and who is "righteousness doth judge and make war" (Rev. 19: 11), is with his angels and saints on the one side, and the "prince of the power of the air" (Eph. 2: 2), "that old serpent, which is the devil and Satan" (Rev. 20: 2), is on the other, with all his followers, angels and men. But victory belongs to the Lord and his saints; and the struggle for it

(it would seem from Scripture) attracts the earnest gaze and attention of "the principalities and powers in heavenly places" (see Eph. 3: 10, Heb. 12: 1). All who are faithful shall come off "more than conquerors through him that loved us" (Rom. 8: 37), and the great original rebel, "Lucifer, son of the morning," shall be bound and confined a thousand years by the Son of God, who came "to destroy the works of the devil" (see Rev. 20: 2, 3; 1 John 3: 8).

While therefore we rejoice at the spread of truth, and at its great success in saving men at home and abroad, let us not forget that the people of God are comparatively a "little flock" in all ages, and "the whole world lieth in wickedness" (1 John 5: 19). We ought not to expect (as some seem to) that the time will ever come during man's probation when our Lord's declaration concerning the "broad and the narrow way," will have to be reversed (Matt. 7: 13, 14). The "broad way" will be thronged and the "narrow way" have "few" comparatively in it until he comes. But with this sad picture drawn by an unerring hand we have the comforting assurance, that the vast numbers of all ages and nations "who have not sinned after the similitude of Adam's transgression" (Rom. 5: 14)—that is, who have died in infancy not having sinned,—are safe in Jesus; and so from among mankind shall be redeemed "a great multitude which no man can number, of all nations, and kindreds, and people, and tongues" (Rev. 7: 9, 10). From this, we conclude the majority of the human race will be saved, though "few" comparatively from among adults: for he said, "And few there be that find it" (Matt. 7: 14).

JOSHUA BUFFUM.

WORK OF GOD IN NEWBURYPORT.

It is matter of rejoicing, we are assured by our Saviour, "in the presence of the angels of God over one sinner that repenteth." If in heaven, so also among the saints on earth should be sent a thrill of gratitude and praise. A long time has elapsed since a very general revival of religion has taken place in this city. Long and ardently have God's people prayed for a visitation of divine mercy and labored to the same end. About five weeks ago Rev. Edward Payson Hammond (with whom a committee of the pastors had been corresponding for nearly a year) came among us and commenced his labors for the salvation of souls. As is usual in almost every place where this man of God labors there was for a time no little hesitancy on the part of many Christians as to the expediency of uniting in the movement, fearing disastrous results from his peculiar measures. Others who attended his first meetings resolved to attend no more. The pastors of the evangelical churches in the city were, however, united, and rallied to his support, believing that God had sent him and would work through him. The result has been, that from the first meeting he held, in what is known as "The Old South Church"—under which lie the bones of George Whitefield, and where that man of God had often preached Christ to the multitudes who hung breathlessly on his lips,—God poured his Spirit upon us and sinners wept for their sins and sought and found peace. From that hour there was a glorious revival in old Newburyport until the city has been stirred from center to its extremities, and hundreds have turned to the Lord, and the theme of conversation everywhere now is—the wonderful work of God. Many most marvellous conversions have transpired, conversions in all classes of society and all shades of religious belief and unbelief.

Our City Hall has been packed evening after evening for the last four weeks, sometimes as it was never packed before since its erection. And neighboring churches which have been opened to receive the overflow have also been filled. It is impossible at present to determine how many have professed to find peace in trusting in Christ; but I think it safe to estimate the number at from five to six hundred. To God be all the glory! In addition to the work in the city Mr. Hammond has visited several neighboring towns and seen the work of God revive and souls saved. In the town of Amesbury, four or five miles from Newburyport, a work of perhaps equal power has been in progress for the last week or two, in which somewhere from one to two hundred have professed to find the Saviour.

Mr. Hammond has won a very warm place in the affections of the people of this city, and of confidence in him as a judicious and wonderfully successful evangelist. And as for the pastors there is but one mind and feeling about him: and happy do they regard that community who can secure his labors.

J. LITCH.

Newburyport, Mass., Jan. 22, 1877.

P. S. At a later date, the work in Amesbury is reported to be of extraordinary power and extent. Mr. Hammond has gone to Terra Haute, Ind.

J. L.

A WORD OF EXPERIENCE.

The old year is gone forever and the new year has commenced. The past is sealed up to await the final decision whether spent well or ill. How will the present year be spent? is a question of great importance. I implore forgiveness for the past, and grace that I may better improve the future. I need the

aid of the Holy Spirit, and the application of the blood of Christ, moment by moment to cleanse and purify me. I do praise thee, O God, for the provision thou hast made for the salvation of lost men.

Jan. 3d. During the past two days I have had some trials and sufferings. But after retiring to rest last evening, while musing, almost unawares, it seemed as though Jesus stood by me in person. Joy and peace filled my soul, and I could praise him with all my heart. He appeared very precious, "the chief among ten thousand and altogether lovely." I believe I never have felt the personal presence of Jesus with me so real as since last night. Praise the Lord, O my soul!

"Jesus, the name that charms our fears,
And bids our sorrows cease!"

My trials and sufferings were forgotten, and in due time I fell asleep, rested quietly, and awoke in the morning happy in the presence of my loving Saviour. Faith views angelic ministering spirits around me (Heb. 1: 14). They are waiting perhaps to remind me that soon they will come to escort the happy spirit to paradise. They seem to beckon me upward, and I am waiting to hear my Father's voice saying, "Child, thy Father calls, come home." Like Paul, "I am in a strait betwixt two, having a desire to depart and to be with Christ which is far better" than to suffer here. Yet, if it please God to retain me here till Jesus comes, I will gladly tarry. I can say, "Thy will be done." May the Holy Spirit assist me to do all I can to advance the cause of God, and speak a word of comfort and encouragement to those who need it, and exhort those out of Christ to prepare to meet him in the judgment.

Jan. 4. Christ is near and very precious to-day, and I will praise him. As days and weeks pass, I find cause for unfeigned gratitude to God for blessings conferred upon me. I can speak well of my Father. He has been good to me all my days, and I am glad I can call him not only my Father, but my Father. May I always feel this relationship as I feel it now. Praise God forever! Jesus is not only our Elder Brother, but he is mine. The Holy Spirit is my Comforter. Is this boasting? Then with David, "My soul shall make her boast in the Lord," and not in myself; for it is all on account of what Jesus has done for me that I claim this relationship.

Jan. 22. I am nearly seventy-seven years old, very feeble, and dependent on friends to care for me and my wife; yet I am unwilling to give up trying to do something for the Lord. I still love the *Herald*. It contains a rich feast from week to week, and gives the evidence clearly of the near coming of the Lord. It is to some extent "a light shining in a dark place"—like the "sure word of prophecy." May it continue to give the light of truth, and shine more and more till the day shall dawn, and Jesus comes.

E. H. SHERMAN.

Ludlow, Vt.

LETTER FROM SISTER QUAY.

Bro. Orrock:—I prize the *Herald* very much. I have been reading it a part of the time for nearly two years, and have determined, as long as I live and have the means, to continue to take it. As soon as I read the papers I send or give them to others to read. I find so much instruction and comfort in them that I want others to enjoy them too. My home is at Beech Creek, Clinton County, Pa., but I am teaching school in West Keating Township, near Three Runs, where Rev. J. A. Aldred preaches. I have the benefit of his preaching, which I enjoy very much. I was a member of the Presbyterian Church for a number of years, but knew nothing of vital godliness until about two years ago, when I came here to teach. While here I was very deeply convicted of my sinfulness. I attended a protracted meeting held by brother Aldred at Three Runs, and I think I never heard the Gospel preached in its fullness before as I did then. I was in a measure convinced that I was a sinner during the meeting, but some time after I had a dream that showed me I was a lost sinner. And since I have sought and found the precious Saviour, I have been lovingly "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." All along the journey how often, in sorrow and temptation, does this glorious hope cheer my weary, aching heart! I think these ministers who fail to preach "that blessed hope" leave out one of the loveliest parts of the gospel. For now "our life is hid with Christ in God," but when "He who is our Life shall appear, we also shall appear with him in glory." I am thankful that my eyes have been opened, that I have come to the knowledge of the truth as it is in Jesus,—that I have commenced to "search the Scriptures" to see whether these things be true. And to me it is a joy to think that Jesus is coming to gather his ransomed ones to Himself. But O! how I long for many others to become interested in this same blessed hope! Even many who profess to love our Lord Jesus Christ seem to know nothing of it. Pray for me that I may be more zealous in the service of my Divine Master and more anxious to teach others the glorious truths of the Gospel; for I feel that "the time is short"—that what we do must be done quickly, and that the Master will soon come to reckon with his servants. I want to be found among the working,

waiting ones,—with my lamp trimmed and burning, and ready to go in with the Bridegroom to the marriage-supper of the Lamb.

I attended the Campmeeting at Snow-shoe last summer and enjoyed it very much. Bro. Jackson preached a sermon about the blessed hope that cheered and comforted me greatly. Hoping you may have means to publish the dear *Herald*, and that it may be spread far and wide over the earth till Jesus comes and we are gathered home, I remain your sister in Christ.

AGNES E. QUAY.

West Keating, Pa. Jan. 15th.

Obituary.

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

STEELE.

Ann Eliza, wife of Bro. J. Steele, Sen., departed this life on the 18th ult., in the 50th year of her age, leaving a husband and seven children to mourn their loss.

It is blessed to know that what is their loss is, doubtless, her gain, and hence they need not mourn as those who have no hope. Sister Steele was a devoted believer in Christ as her Saviour for many years, and will not only be missed in the family, but also in the church where she worshipped, and where she often expressed her attachment to Jesus whom she loved. Her illness was rather short, being quick consumption, and consequently rather more severe than is usually the case in that disease. She passed peacefully away to rest, in the hope of a resurrection when Jesus comes, and of an inheritance with the saints in his kingdom.

We laid her mortal remains in the grave, on the 20th, in the presence of a large circle of relatives and friends—quietly, solemnly, weeping, and hopefully; remembering that Jesus is risen and now lives; and believing that the life of Jesus shall also be made manifest in her mortal flesh. She took the *Herald* and esteemed its teachings highly. The occasion of her burial was improved in the consideration of the words: "Blessed are the dead, which die in the Lord."—Rev. 14: 13. To the bereaved husband and children we would say, Cling to Jesus—he will carry you through.

J. ZEIGLER.

Milesburg, Pa., Jan. 22, 1877.

General Intelligence.

RELIGIOUS SUMMARY.

The Emperor of Germany is desirous of having the next General Council of the Evangelical Alliance meet in Berlin. The Conference is also warmly invited to Basle.

Among the articles of the charter for self-government put forward by the Bulgarians is the following (Article 14): "Full equality, without distinction of nationality or creed, and full liberty of worship to all religious confessions."

At a public meeting in Chicago, Mr. Moody stated that the royalty of Mr. P. P. Bliss's musical publications had amounted to about \$60,000, all of which has been devoted to charitable purposes. "I once asked him," said Mr. Moody, "to take \$5,000 for himself, telling him I thought he needed it; but he would not take a farthing."

The Rev. T. L. Cuyler, in speaking of the new building of the Young Men's Christian Association, Philadelphia, says: "Just a little too fine it is to suit the plain notions of some of us who hold that extravagance is the besetting sin and snare of the American Church. What a hideous deformity, too, is that rascally word *debt*, written all over the walls of nearly every costly structure erected to the glory of God."

Roman Catholic grasping and political truckling to the hierarchy are well illustrated in this: The Romish Cathedral in New York wished to connect their sewerage, without charge, with the street sewers, and thus save \$700. The Common Council granted it, and the Mayor vetoed the grant, but the Council passed the ordinance over the veto. Does any person believe that upon any Protestant Church they would bestow such a favor?

At Mr. Moody's final services at the Chicago Tabernacle on Tuesday night \$67,000 dollars was raised to pay off the debt on Farwell Hall, which is occupied by the Young Men's Christian Association, to continue the service meetings, and to meet obligations incurred during the services.

Recent statistics give the number of Chinese in California at 60,000. In San Francisco, 750 attend the evening mission schools, and in the State about 2,500. Three hundred have joined Protestant Churches; seven hundred are members of Christian societies and are studying Christian doctrines; and a thousand attend the Sunday-schools. There is nothing discouraging in these figures.

NEWS ITEMS.

EASTERN AFFAIRS.—Vienna, Jan. 23. The Turkish Ambassador to Austria asked Count Andrassy at Pesth to-day to mediate with Serbia and Montenegro for a conclusion of peace between these provinces and the Porte.

Great floods prevail in Roumania and Bessarabia, and a considerable portion

of the Russo-Roumania Railroad has been destroyed. Military movements on the part of the Russian army in the territory indicated will be impossible before Spring. The bad weather and the wet condition of the ground cause great sickness among the soldiers.

A special to the New York *Herald* from England says: "No one in London speaks of anything else now but the Eastern question, and all the papers devote lengthy editorials to the subject. It is universally felt that the crisis has at last been reached, and that we shall soon know definitely whether we shall have peace or war. Few are sanguine enough to hope for peace, and the only question which appears to be undecided is, as to how the Great Powers will array themselves in the conflict. The action of the Turkish Grand Council has put an end to suspense, and no matter how many attempts at reopening negotiations may be made, it is felt that next spring will witness one of the most terrible struggles that Europe has seen for centuries."

Arms and ammunition intended for Turkey, to the value of \$1,769,100, left New Haven (Ct.) harbor for Constantinople, Jan. 23.

The London *Christian Herald* of Jan. 11th says: "The sea and the waves roaring," has been more than ever descriptive of the state of the ocean during the past week. There have been higher tides than have ever been known in the present generation on the sea coast, and great destruction of property has ensued. The inland floods have also been almost unparalleled."

There was not a honey-bee in California previous to the discovery of the gold mines; and now there is not a locality suitable to the industry where it is not to some extent prospected. Two hundred thousand pounds of honey were shipped from that State to New York in one consignment recently.

"How much did he leave?" said a lady, on learning the death of a wealthy citizen. "Everything," responded the lawyer; "he didn't take a cent with him."

The bank of England covers five acres of ground, and employs nine hundred clerks. There are no windows on the street. Light is admitted through open courts; no mob could take the bank therefore, without cannons to batter the immense walls. The clock in the centre of the bank has fifty dials attached to it. Large cisterns are sunk in the court, and engines in perfect order are always ready in case of fire. The bank was incorporated in 1694. Capital ninety million dollars.

A SIGNIFICANT CEREMONY.

On New Year's Day, throughout India, and in a particularly impressive manner at Delhi, Queen Victoria was formally proclaimed Empress of India. The event is one of note. Beyond all the hostile criticisms of the expediency of adding this new title to the others borne by the occupant of the British throne, there remains unaffected one great substantial fact denoted by it. It declares a closer union between the people of Great Britain and the people of India. The latter are no longer to be regarded as a conquered race, but as an important support of the British crown. It implies that their rights and privileges are to be as jealously guarded as those of any other British subjects. It will excite also in India aspirations for a larger if not a full share of the benefits to be derived from an exercise of those constitutional functions in self-government which have been the slow growth of centuries in England. It denotes a turning to the East of the tide of Christianity and civilization, to break down caste, to make labor honorable, and to make men feel as men. Education and missionary labor in India made some step like this necessary. The affected superiority of British officials in India had begun to work hostility. The exclusion of capable men from positions of trust and responsibility simply because they were natives of India had engendered disloyalty, and that species of restlessness among the millions there which betokened a mighty revolt at some day. As a step towards completely removing the wall which divides a conquered people from the conquerors, and making both equal participants of the benefits of the same rule, the proclamation of Queen Victoria, as Empress of India, is likely to take an important position in general history.—N. Y. Witness.

Selected Miscellany.

APPENDIX TO CHRISTMAS LITERATURE.

In view of the great—nay, we may say the immense quantity of matter, prosaic and poetical, that has appeared within the last two or three weeks, in the papers of our own and other cities of the land, on the subject of Christmas, we suppose that our readers will generally be of opinion that it is quite time, now, to "close the discussion" and "change the subject." Well perhaps it is. Still, as the Christmas Holidays are supposed to continue twelve days, and as there is one matter not entirely irrelevant to the great theme upon which so much has recently been written, said and sung, in relation to which we wish briefly to "free our mind," we ask our indulgent readers to allow us to add a little something, by way of sequel or appendix, to what has already been advanced by our respected city contemporaries.

They have dilated in an interesting, eloquent and diversified manner, upon the first advent of Christ upon earth, with apparent and doubtless with real faith in it as a historical fact. That same ancient and wonderful book, however, called "The Bible"—a term really implying that it is the Book of all books,—which records so minutely all the circumstances preceding and attending this great historical event, has quite as much to say, both in its oldest and newest portion, about the second advent of Christ as about the first; and the information communicated respecting this second advent by the prophets of the old dispensation and the apostles of the new, and by Christ himself, is of the most extraordinary, most interesting, and most important character—to the world and to every human being in it. Yet, strange to say, a very large portion of the Christian clergy of the day, the professed ministers of Christ and of his whole revelation to mankind, avoid this grand topic of His second advent as a subject of discourse in their pulpit ministrations, and seem almost as determined, some of them, not to recognize it, as were the Scribes and Pharisees of old not to recognize His first advent. While there is no end to rejoicings, and sermons, and songs, at Christmas time, in the churches, over the first advent, the second one is only now and then alluded to—without any of the definiteness, sublimity and exaltation with which the grand and glorious event is so often spoken of by prophets and apostles.

It is well known—and the fact is remarkable—that previous to and at the time of the first advent or miraculous nativity of Christ a strong expectation or belief existed in the philosophical and other circles of various cities of different ancient nations, of the rise in Judea of a great King who was to have universal dominion. Suetonius and Tacitus both speak of this. The learned class of the Jews of course expected such a king and conqueror in the person of their predicted Messiah—the class of prophecies in their sacred scriptures which they seem to have kept most constantly in view and to have most dearly cherished, being very explicit on this point. So when the "wise men," magi or astrologers came from the east to inquire about the "King of the Jews," whose star they had seen, King Herod, then reigning, was not only greatly troubled, but there was also general excitement in Jerusalem.

But there were two classes of prophecies respecting the Messiah, and when he finally appeared among the Jewish aristocracy as a person of very humble origin, (though really a lineal descendant of King David) as a mechanic's son, "a man of sorrows and acquainted with grief," who went about "healing the sick and curing all manner of diseases, instantaneously; mingling with and instructing the common people, eating with 'publicans and sinners,' ignoring the prevailing Sabbath law by doing benevolent work on the sacred day, winning the admiration, adoration and love of the populace, performing astonishing miracles publicly, in broad daylight, in the presence of vast crowds, and denouncing, in the severest terms the principles, practices and lives of the Scribes, Pharisees and rulers generally; and permitting himself at last to be "led as a lamb to the slaughter," he was indignantly rejected by the governing class as their expected Messiah and King, and the memorable inscription put upon his cross by the Roman Governor was anything but acceptable to the ecclesiastical dignitaries. Yet the whole affair, with all Christ's own conduct and the proceedings of the rulers, was, as we now know—though the apostles themselves did not discover it till after his crucifixion and resurrection—not only in accordance but literally in accordance with that class of the Messianic prophecies referring to his first advent.

The other class, having reference to His second advent, in unparalleled glory and power as the King of kings having universal dominion, remain to be fulfilled. "His feet shall stand in that day," says Holy Writ, "upon the Mount of Olives, which is before Jerusalem on the east." "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me." "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations." "The God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days, Judah shall be saved, and Israel shall dwell safely." "His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David." "The Lord shall be King over all the earth. In that day there shall be one Lord, and his name one." "At that time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it." "It shall come to pass that I will gather all nations and tongues, and they shall come and see

my glory." "The kingdoms of this world are become, the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

The foregoing are only a few of that class of the Messianic prophecies, in the Bible, referring to the second advent of Christ. They are not figurative or symbolical utterances, but are couched in unmistakably plain language, and will, beyond all question, be literally fulfilled at some period now unknown. They explicitly predict a personal reign of Christ on earth, as the great successor of David, and as "King of kings and Lord of lords." David's throne was not in heaven, but upon the earth, and Christ has not yet sat upon that throne according to the Divine promise. The Apostle Peter, in speaking of Christ, soon after his ascension, says—"Whom the heaven must receive until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets, since the world began"—thus plainly implying that Christ's absence, personally, is temporary.

We have made no reference to the wonderfully sublime descriptions in different portions of the sacred Scriptures—and particularly in Isaiah and the Revelation—of the state of things under the reign of Christ, and of the circumstances attending his second coming. These descriptions have been studied by millions of the human race during the past centuries of the Church, and will be and ought to be studied for all time to come. Though unfulfilled Scripture prophecy can not always be fully understood, and is doubtless not intended to be, yet its study is commended and a special blessing is pronounced upon such study, if properly pursued. While no declaration or intimation can be found in the Scriptures that, in accordance with the laws governing the interpretation of language, be construed as denying the doctrine of Christ's future personal reign on earth, the passages in evidence of such a reign are explicit and incontrovertible. Something very different from a "spiritual coming" and a "spiritual reign" is revealed in the Bible, was constantly proclaimed by the apostles, and was firmly believed in by the church in ancient days.

P. S. It has been stated by Mr. Beecher that Mr. Moody, whose preaching as an evangelist has been so wonderfully successful, holds firmly to the doctrine of the pre-millennial advent and reign of Christ.—*Providence Advertiser and Gazette* of Dec. 30, 1876.

Business Department.

JOSEPH E. BALLOU, BUSINESS AGENT.

BACK NUMBERS.

We have been overhauling the back numbers of the *Herald* on our shelves, and find that we have thousands of copies which are lying idle when they ought to be fulfilling their mission in spreading the knowledge of the truth. We have done them up in packages of about a hundred papers, and will send one or more packages FREE to any of our friends who will agree to pay the express charges for the same. If any desire a less number we can send about fifty copies by mail, costing 32 cents, which should be sent to us with the order, as we have to prepay postage.

We have also thousands of copies of the *Youth's Visitor* which are done up in packages of about 150 papers, which will be sent for 50 cents a package. These are as good as new, and we hope will be sent for immediately. We have several complete files of the *Visitor* for 1876, ready for binding, which we will send, postpaid, for 50 cents each.

Now is the time to distribute religious literature of the most practical and important kind, and which can be obtained at a trifling expense.

INCREASED CIRCULATION.

We are anxious to increase the circulation of the *Herald*.

5000 SUBSCRIBERS.

It should be done, it can be done, and if our friends will give us their hearty co-operation (for which we offer them a fair cash equivalent,) it WILL be done.

Any person procuring THREE NEW subscribers at \$2.25—the regular subscription rate—will be allowed a

Commission of 50 Cents

for each new subscriber.

MAP OF TURKEY AND GREECE.

We are prepared to furnish an excellent map of Turkey and Greece, including a map of the Bosphorus on an enlarged scale, and also of the countries bordering on the Black Sea. The size is 17 by 21 inches, and it will be sent, postpaid, for 30 cents. In view of the startling events which will probably soon transpire in that region, this map will be of great value to the students of the signs of the times, and all interested in the "Eastern Question."

A GOOD SUGGESTION.

A brother suggests that it would be an excellent plan for some one or more to donate a few dollars for the purpose of purchasing several thousand of our "Invitation Series" of tracts for distribution at the Tabernacle in this city, at the Moody and Sankey meetings. We would not detract from the donations for the job press and other objects, but endorse the idea as eminently practical.

ble and likely, if carried out, to result in a great amount of good in pointing sinners to the Lamb of God. Let us hear what you think of it.

JOB DEPARTMENT.

The list now stands as follows:—

Charlotte R. Shipman pledged	\$5.00
Bro. and Sister Hotchkiss	50.00
W. H. L.	10.00
M. B. Libbey	5.00
Edgar Gillette	5.00
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I have in my possession a work entitled "Immortality vs. Annihilation, or an Inquiry concerning the Nature and Destiny of the human soul." It was written by Rev. William Jackson of the Wesleyan Methodist church. It is a neat little volume of 250 pages, in good type, and is an able and clear refutation of the errors of the materialistic philosophy. I wish that it might have a wide circulation. I will send a copy to any address on receipt of 50 cts. postpaid. Address, A. L. BRAND.

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The Family Circle.

THE FATHER.

"He that hath seen Me hath seen the Father."
—JESUS.

Why do the children fear Him?

They know not the loving heart
Of Jehovah the great and mighty
In which they have each a part.
They dream that he speaks like thunder,
That a dark frown veils his face,
They shrink from his look of lightning
When they come to the meeting place.

How little they know the Father!

But the Son they have seen and known,
Did He speak to the people roughly?
And had He a harsh tone?
Did He punish the least transgression?
Did He utter the word Forgiveness?
And was He not known to promise
A place He prepared in heaven?

Once, the faces were white with hunger

Which He saw in a listening crowd.

Was it nothing to Him? His pity

Spread over them like a cloud:

He fed them while they were resting,

e blessed them when they were sad,

And they went to their homes at even

With hearts that were calm and glad.

They brought Him a sinful woman;

He knew she was desolate,

He joined not the hard intruders

Who were panting with rage and hate.

'Neither do I condemn thee;

Go thou and sin no more,"

Gently He said; and the woman

Knew that her grief was o'er.

A leper, alone and homeless,

Pressed to His side one day;

Did the Master spurn and blame him,

Bidding him haste away?

Nay, laying His hand upon him,

"Thou shalt be clean," He said;

And happy, whole and forgiven,

The man on his bright way sped.

And so did He love all people

That He gave His life for His foes.

They crowned Him with thorns and mocked Him,

But He patiently bore His woes.

He died desiring them greatly

And praying for them at last.

Can they doubt the love of the Master

When they think of the solemn part?

And He had the Father's spirit,

He was the Father's word.

O, why should the children fear Him?

When they listen to Christ the Lord?

Closely we press toward Him

Till we lean on His sheltering breast.

Can we fear the Almighty Father

Who giveth us love and rest?

—The Christian World (London).

THE BIBLE-READING ENGI-

NEER.

The "Gold Leaf" Express was waiting

in order to connect with the northern

mail.

While my party were regaling them-

selves on muddy coffee in the little res-

taurant near by, I gladly availed my-

self of the opportunity to indulge in a brisk

walk up and down the long depot plat-

form after my long and wearisome ride

from Cleveland.

While enjoying the grateful exercise,

I could not help noticing the huge,

shapely-built locomotive as it stood, with

its bright cylinders, dome, whistle, and

the polished letters "Jupiter" on its

jacket, glistening in the sun of that

pleasant November day.

The engineer, a stoutly built, gray

haired man, was "oiling" and making

everything ready for the onward trip

with the absorbed air of one who feels

that he is entirely by himself, a de-

meanor which is usually noticeable in an

engineer who feels the responsibility of

his position.

The kindly expression of his face as

he glanced up to me when I paused a

moment, admiring the shining brass of

the cylinders which was polished to the

last degree of brilliancy, encouraged me

to accost him with the common-place

remark,—

"You have run a locomotive a good

many years, sir, I presume."

"Long enough to have learned the

trade pretty thoroughly," he replied,

rather curtly. But I was not to be

easily rebuffed, for I meant to assure

him that mine was not a mere passing

curiosity, and I went on, "You have a

splendid machine, and it is beautifully

taken care of, as such an engine deserves

to be. It is a Roger, I see, with an im-

proved Bissel truck. Do you like it?"

"It's the best six wheeler that was

ever run," replied the engineer, his face

now kindling with surprised pleasure;

"and as for the trucks nothing could be

better, it seems to me. But I don't

often see a lady who knows a Roger

from a Danforth, or a Hinkley, or any

other build for that matter."

"I read the Journal," I said, "and

sometimes write for it. My only brother

used to be a locomotive engineer, and

having a natural bent towards me-

chanics myself, I always enjoy seeing a

fine machine, and have a genuine regard

for its controlling spirit, the driver. Then,

I always feel an additional sense of

security on board when I know the engine

is run by a member of the 'Brother-

hood.' I see you are one."

"It is really one of the best and most

useful organizations in the country,"

said he, the lines of his manly, hand-

some face still further softening as he

mechanically put his hand up to a

modest badge-pin fastened to his neck-

tie; "I was one of the first on this road

to join it."

After a few explanations which eli-

cited the fact that he had been person-

ally acquainted with my brother, he

grew quite communicative.

"I have run on this road twenty-five

years," said he, "first as a fireman,

then they set me up to drive a switch

engine. I went from that to a gravel

train, from that to freight, and now I

have the best machine and the best

'run' on the road. The 'Gold Leaf

Express' they call it along the line; the

sleeping cars, the Pullman palace cars,

the tender and my cab are all so elabo-

ately painted and gilded."

"I was noticing how they all were

glistening in this bright sunlight," I

said. "I suppose, from the fact of

your many promotions on the road, you

have met with uninterrupted good luck,

based, of course on your conscientious

carefulness."

"I have never met with an accident

that was attended with serious results,

thank God," he replied, not in a braw-

ling tone of an oath, but reverently,

"and I think one reason of it comes

from the fact that I always carry my

Bible in the cab. Do you see it, up

there?" and he pointed up to the pret-

tily upholstered cab, where, just in

front of the engineer's seat, between the

steam gauge and the lookout window,

on a bracket-like device, a small Bible

was held open where the eyes of this

Christian engineer could fall upon its

pages at any moment.

"I have read the good Book from

back to back several times at home,"

continued he, "and by having it placed

here in this manner before me I have

been able to commit many passages to

memory. Sometimes it has been a

wonderful comfort to me; one time in

particular the strength as well as com-

fort I derived from one glance at a pas-

sage on the open page was astonishing."

"How was that?" I asked, greatly

interested.

"Well, madam, it's something I sel-

dom speak of," he said, handing up his

oil can to the fireman, and wiping his

hands on a bunch of cotton waste,

"but I don't mind telling you now,—

yes, there's time," glancing at the pretty

clock in the cab.

"You see I was running on the lower

end of the road at the time, and my

train was an 'express passenger' which

came out of the city about nightfall,

usually with a dozen or so heavily loaded

coaches. Perhaps you remember, if

you have been over the road much,

where the track crosses the L—river,

which, you know, is the inlet to the har-

bor. Being a port of considerable im-

portance, of course, provision has to be

made for the shipping to pass above.

"There was a man stationed at this

post to signal to the approaching trains

whether the bridge was open or not.

Yes, it was a dangerous place, (the

means to avert danger there are better

now) but after I had run over the

bridge twice a day for eighteen months

or more, and had always found every-

thing all right, I came to look upon

that point the same as I did upon any

other piece of the road.

"My express was a fast train always,

and on the night of which I was speak-

ing I was a little behind time, and so,

running even somewhat faster than

usual in order to make up. As I ap-

proached the bridge I looked for the

signal, as it was second nature for me

to do. The flag man gave the custom-

ary all-right signal, standing, as usual,

on a rock at the point of a curve of the

track leading around to the river.

"I had no more time than barely to

notice that the man was a new hand, in

place of 'Lame Jim,' whom I had, with-

out a single exception, always found at

that post, before we came in full view

of the bridge. To my horror it was

wide open, and a gulf of nearly fifty

feet in depth was yawning before me

and my ponderous train.

"I glanced up to my open Bible and

my eyes fell on the words, 'I will never

leave thee, nor forsake thee.' The be-

numbing sense of utter helplessness

for the instant had pervaded both

soul and body as it were, all vanished

now, and I became as calm as you see

me at this moment.

"You know, madam, that the duties

of a locomotive engineer are such that

oftentimes he has to decide (it may be

only on a mere movement of his hand,

or the kind of a look he gives his fire-

man)—in such a terrible exigency, es-

pecially in the shortest conceivable

space of time. In this instance I had

no time to consider, and if I had, I sup-

pose I should have done exactly as I

did: whistle for brakes (it was before

air brakes came into use) and reverse

my engine.

"The fireman did not need to be told

to do his best upon the tender brakes as

he rapidly tightened them up with the

whole swinging force of his large body.

It was a clean, dry track, everything in

good condition, and I think never a

train, with like facilities, was brought

to a stand on shorter notice. For that

first, almost bewildering instant to me,

the belief in the impossibility of es-

caping that imminent, fearful plunge so

possessed me, with a cold feel, like

the coils of a snake down my back, that

it was with an almost superhuman effort

that I mustered sufficient muscular force

to raise my hand to the whistle valve

cord, reach the regulator, or grasp the

reversing handle.

"But we came to a dead halt just as

the point of the cow-catcher overlapped

the frightful chasm! Had the impel-

ling force of that long passenger train

carried us but a few feet further on

there would have been the worst rail-

road catastrophe that ever happened in

America, and my name would surely

have swelled the list of the drowned

and mangled ones that would have ap-

peared in the newspapers.

"As it was, the escape never got into

the papers at all. The bridge was

swung into place so quickly, and we

were under way again so soon after the

customary stop at the draw, that I sup-

pose but very few passengers ever knew

This paper is specially devoted to the advocacy of the speedy, personal pre-millennial advent of Christ, the glorification of the church at that epoch, the dissolution of the heavens and earth by fire, their renewal as the everlasting inheritance of the redeemed, and the establishment of the kingdom of God on earth and in heaven. It is the doctrine of the anonymous state of the dead and extinction of the being of the wicked, it will aim to present the truth pertaining to the cross and crown of Christ in such a way as to make one of the best family papers.

WHOLE NO. 1490.

Selections.
THE CITY OF GOD.

FROM THE PRIZE POEM ON HOME MISSIONS BY REV. A. S. GARDNER, A. M.

"I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—Rev. 21:2.
Help me, O Muse, to climb those higher spheres,
Where billows never roll nor storm appears!
Such realms there are, as though human eye may
not fall.
And human thought the amazing heights to scale.
Such scenes demand a dialect not our own—
Symbols and signs must speak, and they alone
Ambrosial fragrance float through all the air,
And light, but not of sun or moon, is there—
A river pure as crystal pours its flood
Of living water from the throne of God.
Ours is the bank of each river of life display
Their various fruits 'mid leaves which life con-
vey—
The ample streets o'er which the ransomed pass
Are purest gold, as 'twere transparent glass.
A Jasper wall encloses every side,
Lofty its summit, its dimensions wide—
Twelve gates of pearl stand in the wall around,
One solid pearl each massive gate is found.
At portal wide an angel watchman waits,
And names of Israel's tribes are on the gates—
Twelve strong foundations the huge wall sustains,
Garmented with precious stones of finest grain.
The first discloses Jasper's mingled hue,
Sapphire the second with its crystals blue—
The third, chalcedony its stripes displays,
Emerald the green, sardonyx, orange rays;
Sardius the sixth, a rich cornelian shade,
Seventh stone the golden, eighth of beryl made—
The topaz forms the ninth, pellucid green,
In Aaron's breast-plate seen; in Tyre's diadem.
The tenth foundation crysoprassus shows
Hard as the flint yet beauteous as the rose;
The jacinth next displays its purple dye,
And amethyst completes the structure high.
Twelve bases thus appear, each bears a name,
And all the twelve apostles of the Lamb.
But pen apocalyptic fails to show
What words cannot express nor mortal know.
Eye hath not seen, ear heard, nor mind conceived
The things prepared by God, by faith believed—
Yet to these realms all they who will may come
And find in them an everlasting home.
No tears here; no fear, no blight, no pain;
Thou shalt behold shall ne'er be shed again.
No winter here, the cold nor frost nor snow;
Because, like Egypt's flowers, the dead are there;
No bell is tolled; no funeral train is seen,
No grave appears amid the hillsides green.
Jacob no more shall mourn his Joseph slain,
Nor Joseph close the patriarch's eyes again.
Paul and Ephesian elders shall no more
Weep broken farewells on Miletus shore.
"Vis dolorosa" the clear and fragrant air
No Calvary stand among the hills of Gai.
The hands and feet nailed to the cross which bore
The dying Christ, shall feel the nails no more—
No crown of thorns again shall pierce his brow,
Nor down the venomed spear his heart's blood flow.
Five scars alone, signs of the cross remain,
To mark the place where Jesus' blood was slain.
Sin reigns no more; as night retires at day,
So former things are then all passed away.
Jehovah's throne now opens on the view,
His ransomed see it, see the Monarch too.
God and the Lamb reveal their face divine,
The hosts redeemed in rapturous chorus join—
With harps, and viols full of odors sweet,
Elders and living creatures from their feet—
The angels join them and the numbers grow
Till myriads fill the ample plain below.
From every lip ascends the matchless song,
"Worthy the Lamb alone to Him belong
Blessing, and glory, wisdom, riches, power,
Which have been, are, and shall be evermore!"
Louder than ocean's roar comes the refrain,
From earth and heaven, "Worthy the Lamb alone
Alone!"
And the four living creatures say, "Amen!"
Then every lip ascends the matchless song,
Reveal the hand of God in every line.
Either the gospel would all nations bring,
The gates stand open wide, and Christ is King.

IS PROTESTANTISM A FAILURE?

BY REV. JOHN DUMKING, D. D., LONDON, ENGLAND.
(Continued.)

But these are not all its results. Its greatest influence is on Romanism itself. This is remarkable. When Romanism was alone, it was an insupportable tyrant; it shed around it a despotism intolerable to mankind. It made an emperor stand three days and three nights in the snow doing penance, before the apostate priest in Rome would receive him to kiss his foot. It has thrown England, before now, under an interdict; it has dictated to kings, cabinets, and parliaments, what they shall do, and threatened them with anathema or excommunication if they refused to be the mere tools of the superstitious despot that reigns at Rome.
But since Protestantism so widely prevailed, Romanism has been immensely, if not diluted in its wickedness, at least repressed in the development of that wickedness. The Pope's power to interfere with cabinets, kings, parliaments, and nations is almost gone. The talons of the "wild beast" exist, but his strength to strike, and the opportunity of striking, are vastly modified or gone for ever. Even the profligacy of the Romish priesthood is less conspicuous than it was in mediæval times, when priestly profligacy was connived at as part and parcel of the sacerdotal functions. This dilution of its *virtus*, this repression and curbing of its power, this restriction within bounds, to an extent unknown for fifteen centuries, is no slight, though indirect, contribution on the part of Protestantism to the well-

Messiah's Herald.

THE AMERICAN PRE-MILLENNIAL ASSOCIATION.

"BEHOLD, A KING SHALL REIGN IN RIGHTEOUSNESS."

BOSTON, WEDNESDAY, FEBRUARY 14, 1877. VOL. XXXVIII.—NO. 7.

being of mankind, to liberty of conscience, and liberty of speech. The mind of man having been emancipated, the Pope has no power now to determine what you shall print and what you shall not print. He claims the power, and he tries to execute it. He still retains his *Index Expurgatorius*, and an *Index Prohibitorius*, and frequently he puts certain books he dislikes in that *Index*. Merle d'Aubigne's *History of the Reformation*, a very beautiful and instructive book, has been placed in the *Index*, so that nobody must read it, save at the peril of his soul's salvation. But what is the result? If the Pope puts a book in the *Index* the booksellers will give the author more, because the Pope has given it an admirable advertisement; it extends the knowledge of the book; it adds to the celebrity of it; and what the nations of old feared as an awful judgment, Paternoster Row will hail as one of the finest advertising media in the world. The printing press exists in spite of the Pope; there is not one printer the less in consequence of his antipathy to it. There is also liberty of conscience, of preaching, and of speaking everywhere, except in a little corrupt and ill-kept village in Italy, which was once Rome, restricted within very narrow limits, and containing a very small population, chiefly nuns, monks, priests, bishops, cardinals, and an old man called the Pope. But out of that little narrow spot people may print, and preach, and proclaim the inmost convictions of their souls. They may encounter refutation and opposition, but no Pope, prelate, or priest can put them down, or repress the utterance of what they believe to be the truth of God. Now this is a very great blessing. But it was not always so. It is only three hundred years since the founders of the English Church were burnt with green fagots in Smithfield market. It is only three hundred years ago since in Scotland the murders, and burnings, and proscriptions of the Church of Rome made its name infamous wherever there was a sense of justice, of humanity, or truth. All over the Continent, before Martin Luther rose, and the priests were detected impostors, where they had been accepted as gods, no one dared to murmur a word against the Pope. When the Pope fulminated his Bull against Martin Luther, he was the first man that dared to do a deed which has spread its echoes and reverberations over the length and breadth of the whole world. He deliberately lighted a bonfire opposite the western gate of Wittenberg cathedral, asked the people to meet round him, and hear his testimony against the Pope's Bull, and to see how he would treat it; and then and there he cast the parchment into the bonfire, and stood looking till it was burnt to ashes. The shock to Rome communicated from that monk's act endures. In Germany you can preach the truth without interference; in France also the restrictions are few; in Belgium they have a free constitution politically, though the priests have still great power, and wherever they can, they interfere with preaching the Gospel, and try to do mischief. I saw the people in the ancient city of Bruges plainly worshipping and kneeling before a statue of the Virgin Mary; there the object—I use the word deliberately—of adoration. I said to the landlord of the hotel where I was staying, "I speak very bad French, but I think I could tell the people the way to heaven in French. Would they allow me to go and stand in the Marche?"—the market-place, where the people chiefly congregated—"and tell them of Jesus Christ, the Way, the Truth, and the Life?" The landlord said, "Certainly not, sir; your life would not be safe. If you will preach the Virgin Mary, they will come round you in crowds, and be greatly pleased; but if you venture to preach Christ, or say anything about him, they will attack you."

Such is the bondage that exists in a country which has all the advantages of a free constitution. This has been put an end to in other nations. In Belgium, however, the power of the priests is still considerable. I was walking along the road to Brussels one day; I heard the tinkling of a bell in the distance, and as the sound drew nearer, I saw an acolyte approaching and ringing the bell, and another priest carrying the Host,—that is what the Ritualists and the Roman Catholics believe to be the body and blood, soul and divinity of the Son of God,—in a little box called a *piz* or *monstrance*. As the priests came along the road, the people fell down upon their knees. I saw the maid servant stop sweeping, and fall down upon her knees; I saw the men in the street—drivers of vehicles, soldiers, people of all sorts—

fall upon their knees on either side of the road. I determined that, as a Protestant, I never would go down on my knees or seem to worship a wafer, as it were the Son of God. But I would not, on the other hand, insult the superstitions of the people if I could avoid it. So I walked as quickly as I could across the street, and took shelter behind the lindens, trees for a short time till the procession had passed by. A gentleman who saw me said, "You have had a narrow escape; for if the priests had seen you they would have been sure to set the mob upon you." Thus sacerdotal proscription still exists, even in the nineteenth century. Protestantism has put an end to this persecution and intolerance over nearly all the nations of the earth; and only here and there, as in some nooks of Belgium, and no doubt in Spain, we find this persecuting spirit, just as after a dreary winter we find patches of snow in sheltered places, which the sunbeams have not reached and dissolved.
Trade, commerce, and industry, prosper in Protestant countries. This is matter of historical fact. See the independence of the Spaniard; the Italian satisfied with olives, and macaroni, and sunshine, and church ceremonies, and working scarcely more than a West Indian slave. Only in a portion of Belgium, namely, Liege, the people are industrious, and seem to work with heart and energy; but that is where the remains of the Protestantism of Holland, to which Belgium was once attached, still linger and exert their influence. It is not certainly in Roman Catholic, but in Protestant countries, that we find the greatest triumph of commerce, trade, agriculture, and industry at large. Mediocrity in a Protestant country is not a virtue; laziness is not regarded as piety, and beggars are not respected and revered as if they were saints. Where do you find millions of ceaselessly revolving spindles? Where do you hear the incessant clank of productive machinery? Where do locomotives, the electric telegraph, the steam engine, put forth their greatest and most productive powers? Whose, I ask, are those fleets of merchantmen that whiten every sea, and spread their sails in every wind, exchanging the products of every country, and bringing home to us the riches of the East and the West, and carrying our manufactures to all lands? Where are these things found? In England, in Scotland, in Protestant Germany, in America. That is pre-eminently where Protestantism has created a free, God-fearing, an independent people. There science finds its patronage; there industry its encouragements; there trade rises to the highest and noblest development. These are not mere guesses, they are facts that can be ascertained by the simplest and most superficial inquiry.
Where is the Word of God most circulated? You have no idea how much of all we enjoy has come out of that teeming and inexhaustible spring, the Word of the living God. Shut the Bible, and your liberties will soon die. Let a Ritualist or a Romish priest put a clasp upon your Bible, and a restraint upon your conscience, and you will soon find a despot putting his foot upon your neck, and depriving you of all your civil, after you have been denuded of all your spiritual liberty. What country least fears an open Bible—nay, not fears it, but welcomes it, spreads it, expends its wealth in printing it in every language, and circulating it in every land? Certainly not Italy, even under Victor Emmanuel; not France, not Belgium, nor Spain. The Pope has spoken in his last Encyclical, with infallible authority, from the chair of St. Peter, and has recorded his deliberate decision that all Bible societies are "pests"—that is the phrase he uses—and to be put down as interfering with the orthodoxy of the Holy Catholic Church. In London the Bible Society is printing millions of Bibles in every language spoken among mankind, and selling them at the cheapest price. In the days of Wycliffe, before the invention of printing, it has been calculated that the price of a Bible, a whole Bible, would have built one of the arches of old London Bridge. Such was the value of the Bible then. I can now get a Bible for fivepence; a very beautiful one for tenpence; and a few pence more will buy a Bible as clear in paper and type as you can possibly desire.
With all our faults, I believe there are few homes in our country in which there is not a Bible. George the Third said—"God grant that the day may come, and that I may live to see it, when every English home shall have a copy of God's Holy Word." I believe that wish is nearly realized, for there are not many homes in which we may not now find a Bible.

In what land do we find Sunday Schools, and Ragged Schools, and Day Schools, and Refuges? There is no such thing in Italy, unless it be since the priests got notice to quit. There are scarcely such things in France, except where the Protestant *pasteurs* of the old Huguenot Church sustain them. Cardinal Wiseman asserted that when we destroyed the monasteries under Henry the Eighth, we destroyed the schools that instructed the people. But what was the nature of a school attached to a monastery? It was of the most wretched type: all that the poor scholars learnt in it was how to go through church ceremonies, and to chant certain portions of the mass; beyond that, they were left in the intensest ignorance.
Lord Shaftesbury, a Protestant nobleman, has done more to elevate the masses, to educate the people, to lighten the pressure of labor, to purify the springs of knowledge, and to rescue the down-trodden from destruction, than all the Popes that have reigned in Rome for a thousand years. I make no exaggeration, it is sober truth.
Where is the glorious Gospel most purely preached? Before the Reformation preaching was almost unknown; the priests were not ordained to preach. The ordination of a priest, as shewn in the *Pontifical Romanum* is not that of a Christian minister. There is put into his hand by the bishop a *paten* that holds the consecrated wafer, and the cup that contains what he believes to be the very blood of Christ, and he is told,—
"Take thou authority to offer up the Sacrifice of the Mass for the sins of the living and the dead." Now this is not a commission to preach the Gospel at all. Hence, before the Reformation, preaching was excessively disliked. Truly shocked was the cultivated Leo the Tenth—who preferred Virgil any day to St. Paul, and the Odes of Horace to the Psalms of David, while he lamented that the Evangelists wrote Greek not so pure as that of Plato—when he heard that Luther had ventured to preach the Gospel, and that if he (the Pope) did not interfere, and put him down, all Germany would be detached from the Roman Catholic Church. The Pope said—"Oh, let him alone, it is some mad monk who has begun to preach, and if you will only let him alone, it will die out." Luther continued to preach, though his first pulpit was a plank of wood across two supports, in the market place of Wittenberg; and on that plank of wood he preached sermons such as have not been preached in mediæval pulpits of carved stone, for the last three hundred years. But when he went on preaching, and the power of his preaching was more and more felt, the Pope said—"This will not do; I will give this monk a little smell of fire, and see if that will bring him to his senses." He tried the experiment, but he found he had to do with a man who did not fear flames of fire or Pope's curses, engaged as he was in God's work. When Luther was going to the city of Worms, a friend said to him, "Pray do not venture to travel from Wittenberg to Worms; if you do so you will be killed." Luther said—"If there were as many devils in Worms as there are tiles upon its houses I would go there and preach the Gospel." And when they put him in prison, he set to work and translated the Bible into the magnificent German tongue, and that German Bible was next to his own preaching—the motive force that uprooted the Papacy throughout Germany. The preaching of the Gospel was really unknown before the Reformation. Up to the fourth century it existed. Chrysostom, and Augustine, and the Fathers, preached eloquently. But from the fifth century onward to the fourteenth, anything like preaching was the rarest possible exhibition in the Church of Rome. Saying mass was regarded as the great duty of the priest, not preaching the Gospel. Now Protestantism revived the preaching of the Gospel as the wisdom of God, and the power of God unto salvation to every one that believeth. And of all things I believe the greatest privilege is to hear that Gospel preached, not dictated to you from a pretended inflexible tribunal, but reasoned out of the Bible, appealing to the Bible, asking you as reasonable men—"Judge ye what we say." So preached, and so listened to, the Gospel is still a power, and will be so until the kingdoms of this world become the kingdoms of our God and of his Christ.
(To be continued.)

tuned to her future with incredulous ear, listening rather to the finite melody of man's insight into God's ways than to the grand harmony of the Messiah's infinite knowledge of the intents and purposes of Jehovah. The reason for this apparent discrepancy lies in the very prophecies themselves. Imagine yourself in the place of his hearers, standing before that magnificent temple at Jerusalem, emblazoned with gold and supported by massive pillars. You hear a single, calm voice rising above the stir of the people: "There shall not be left here one stone upon another that shall not be cast down." What a complete destruction! Christ's prophecies are all intense or figuratively extreme. You feel a strong reluctance to accept this declaration of the divine Teacher. You reason: "Though the temple should be destroyed, yet these vast walls would defy both flame and missile. Surely the rage of fire nor conqueror would attempt to cast down their strong foundations." You may scorn to listen to the Prophet, or even dare to deny his words. Yet the prophecy of Christ is not of man, but of God. It is infinite in its truth, grand in its reality.
Again imagine yourself in Jerusalem. The conquerors have entered the city, and are sending the sword and brand of destruction abroad in its streets. The temple is in flames, its splendid height burning with such intensity as to make even the noonday sun seem dim. You recall the words of the Prophet, though still saying in your heart, "Flame cannot destroy these walls: they will stand against its fury, though seven times heated." The great structure is flaring away its glory into the dust and ashes of destruction, the richest funeral pyre ever dedicated to holier fire. It may be that you escape the death-dealing sword, and find some safe retreat until the rage of the soldiery shall be spent. The temple burns and falls into ruin, though its blackened walls are not cast down, and the Prophet, for a time, seems to have added exaggeration to truth when he said, "There shall not be left here one stone upon another."
But gradually the thick masonry cools, and the soldiers throng in the ruins, to seek for whatever spoil may have escaped plunder and flame. One of their number approaches the blackened wall, and idly scrapes the soot from its face. Suddenly he catches the glitter of the precious metal, for lo! the interstices of the stones are full of melted and rehardened gold, where the liquid streams ran to hide themselves from the fierce heat! The inland splendor of the porch, the golden glory of the entrance-way are fitted in ragged richness to the rough edges of the masonry. Immeasurable wealth lies concealed in the smouldering ruins of the temple. The soldiery, in their eagerness for the spoil, leave not one stone upon another, but utterly cast to the ground the massive walls. Surely there is a Prophet in Israel!

great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." "My object is rising," said the General, "was to solicit your prayers for our country. It is only those who are in the inner circle that know the perils with which we are threatened." There is no doubt that we are living in the Saturday evening of time. Jesus himself gave us the signs by which we might know when the time was near. The war cloud in the East and the troubles in our own beloved country are leading many to cry out, "How long! Oh, Lord, how long!" Everything appears to indicate that the time of trouble spoken of by Daniel, may not be far off.—Dr. Palmer, in *Guide to Holiness*, for February.

good pleasure. No person can bring forth the fruits of righteousness unless God does this for him. The philosophy of Romish schools and Pharisaical legalism is, that man must work and thus become righteous; but the philosophy of the grace of God teaches that man must first become righteous and then work. Christianity is not the mere "outgrowth and upgrowth of naturalism;" but a divine creation. It works in the human heart and is developed in the life by a supernatural force—by the Holy Spirit. Service to God is the result of a disposition planted within to honor Him. This was man's original, normal, condition before the fall. But alas! sin entered the human soul. Its involution made way for its evolution, and this law of development become inverted. Evil displaced the good, and man's development and prayers became abnormal, perverted, and tended earthward rather than heavenward. Each successive generation outlived the preceding in wickedness until some local or universal judgments were inflicted, as upon the Sodomites and Antediluvians, the Tyrians and Egyptians.
Dr. Gardner says: "It is undeniable that the religious tendencies of all peoples, without direct revelation from God, have been not upward but downward. In all the ethnic religions the earlier faith is the purer; the stream becomes contaminated as it flows farther and farther from the fountain. Primitive Brahmanism (of the Hindoos) as taught in the Rig Veda is as far removed from the Brahmanism of to-day, as the pure faith and simple forms of the Apostolic church are removed from the superstitions and showy rituals of the Papacy." This process he denominates "an *evolutio descendens*, a development downward." This is quite clearly seen in the history of Israel's kings. The character of Jeroboam was positively bad; that of Omri one of his successors, was comparatively worse; while that of Ahab the next ruler was superlatively the worst. The worship of calves at Dan and Bethel, bad as it was, was an innocent act compared with the cruel, shameful and licentious idol-worship of Baal, which was doubtless greatly incited by reason of Ahab's unholy marriage with Jezebel, an alien from Israel and a daughter of the idolatrous king of the Sidonians. His history "deepens into the dark night of spiritual declension and apostasy from God." So is the evolution of sin clearly set forth in the history of the kings of Judah, which reached its climacteric round of evil in the crucifixion of our Saviour; and so it is in the history of the world in its sinful unfolding, and will be until the last murder has been committed, the last theft has been perpetrated, the last oath has been uttered, the last drunkard has been found in the ditch, the last Sabbath has been broken, the last falsehood has been told, the last juvenile dishonor of parents has been witnessed, the last fraud has been committed, the last deception has been practiced, the last scoff at sacred things has been heard, and the last precious golden moments have been wasted, and time shall be no more.
There is no prophecy of a permanent, universal, happy reversal of the world until its restitution at the appearing of its rightful Lord. Then will come the great change. Then will come the great evolution of light and glory, life and immortality. As the cereal life-germ is developed from the death of the kernel, so will the life within us be supremely unfolded in the great resurrection from the dead, and the word of promise for our earth crystallize, by reason of the fiery death-throes of this mundane sphere, in the sublime evolution of a new heavens and a new earth, peopled with the righteous and baptized with the divine glory.
"So burned the earth upon that dreadful day
Yet not to fall an ash-heap barren;
The essential particles of dust remoulded,
Purged by the final sanctifying fire
From all corruption; from all stain of sin
Done there by man or devil, purified,
The essential particles remained of which
God built the world again, renewed, improved."
This will be an evolution rather invented by sin nor perverted and prostituted to the wild vagaries of Darwinism trying to develop man from the ape, or any like theory, but one worthy of the great work of God for humanity.
J. P. FARRAR.
Ludlow, Vt.

WHY INTERESTED IN CHRIST'S COMING.

It is often asked why we have so much to say about Christ's coming—why we make it our constant theme. To such I would say: Supposing you have a friend in a distant land and you have received written communications from him often. You are poor and he is rich, and he informs you that he is coming—

make his home with you; that then you will have all that is desirable to make you comfortable and happy, and then all that is annoying will be removed from around you. What would be your upmost thoughts and desires? Would you not use all means within your power to ascertain when he is coming? Would not his coming be among your first and last thoughts each day? Would you not watch for him, and wait patiently—desiring to see him?

Christ has told us he will come again. He has foretold events which shall precede his coming, and assured us that when we see certain things take place we "might know that He was nigh, even at the door." These events have now so nearly all come to pass, that we look for the speedy fulfillment of the promise. Then we look to see sickness, sorrow, pain and death removed from our earth forever, and our friends who have died in the faith of Christ restored to our company, to be separated from us no more. Our only hope is interwoven with his second appearing, and therefore we are waiting patiently for Him.

DR. WARREN AGAIN.

Last week the County Conference (Congregational) held its session here. The meetings were excellent, and I enjoyed them exceedingly. Dr. Warren was present, and no doubt ignorant of the fact that one of his reviewers sat near him. Wednesday afternoon the Conference sermon was preached by Rev. A. H. Wright from 2 Pet. 1: 8. It was a plain, practical, impressive discourse. This was followed by the communion.

As I glanced at Dr. Warren, the thought flashed through my mind, Why does he partake of this memorial supper? Says Paul, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." As the Lord has come, "literally, bodily," why longer observe this rite?

Notwithstanding these queries prior to the administration, they obstructed not on the very interesting introductory exercises, and it was a precious privilege to partake in faith of the future coming of Him who instituted this memorial type—in memoriam of that night when he was betrayed, and typical of that marriage feast when it shall be fulfilled in the kingdom of God. "No more will I drink of the fruit of the vine, until I drink it new in the kingdom of God." Not at Jerusalem's destruction, neither in connection, was this "fulfilled."

Since the Conference I have borrowed of our pastor later copies of the *Mirror* than those referred to in my review, and in one I find the Editor has taken up on this very point, and how he replies I will tell you. He says:—

"We base the obligation to observe the supper of the Lord upon his own express command (Matt. 26: 26; Mark 14: 22; Luke 22: 19) which is given without condition or limitation. The word 'until' in phrases like this by no means implies that the event or act spoken of is not to be continued after the period referred to. Take an almost exactly parallel instance: Christ said to Peter, 'If I will that he tarry till I come what is that to thee?' This certainly does not mean that John was to live two thousand years; nor that he was to die at the destruction of Jerusalem, for we know according to all primitive testimony that he lived more than thirty years after that event. 'Until the law is in the world,' Rom. 5: 13. Does it imply that when the law was given sin ceased? Alford says expressly, the phrase 'Ye do show,' &c., is addressed directly to the Corinthians, not to them and all succeeding Christians, the apostle regarding the coming of the Lord as near at hand, even in his own time."

"It is evident that such an admonition addressed to the Corinthian church, in the condition in which they then were, in no way modifies the original intent of the ordinance, or limits its duration, as appointed without qualification or limitation by our Lord himself. The coming of the Lord in his parousia, according to his promise 'in that generation,' by no word of his renders it obsolete, nor in the nature of things makes it less needful than before. To our senses he is still absent, and the faith by which we walk is and ever will be helped by an outward rite which is done in 'remembrance' of him."

So there our readers have the learned editor's special pleading, and can judge for themselves respecting its soundness.

It is a little wonderful how in every reply to his objectors and reviewers, he invariably falls back on "this generation"; it is his strong tower of refuge, and not one of his opponents have attacked him there. Not one has attempted to drive him out; must he not then deem this impregnable? I am tempted with "sling and stone" to try my skill. He would probably decline on the ground that too much had been written already.

Perhaps we ought to dismiss the Doctor without further notice, but there are a few more statements I wish to bring before you—statements drawn out in reply to Dr. Fish.

"We have not said that the parousia of Christ was 'deferred' till the destruction of Jerusalem; on the contrary, we expressly said that it *strictly* began at his ascension."

"If what ALFORD 'says expressly' is to be taken as authority in the case, why does not Dr. Warren quote the sentence immediately following the one he has cited? After the coming, there will be no longer any need of this symbol of His body, since this body itself will be with us; therefore the apostle says, 'Till he come.'—Ed. of Herald.

Wonderful! No sooner had "the heavens received him out of their sight," than he "strictly began" to return! The words of the angels were immediately verified! Dr. Warren (as I have cited in a former article) positively asserts the parousia to be in person—a literal bodily presence, so, according to the above statement, the "same Jesus" the disciples saw go into heaven, came again in like manner as he was taken up, on the very occasion of his ascension!

Was that why they returned to Jerusalem with great joy? How, if so, could Peter say afterward, "Whom the heavens must receive till the times of restitution?" How could Stephen, when the heavens were opened behold Jesus standing at the right hand of God? How could Paul speak of him to the Hebrews as the great High Priest who had passed into the heavens? How could the Father say to the Son, "Sit at my right hand till I make thine enemies thy footstool?" "This man after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."—Heb. 10: 12, 13. See also Eph. 1: 20; Col. 3: 1; "Seek those things which are above, where Christ sitteth at the right hand of God." We are expressly told that from thence he shall come to judge the quick and the dead. How can these texts be true, if Christ in his glorified body, "strictly began" his return when he ascended?

Any careful reader can readily see a conflict between this statement and the many treating His parousia at the destruction of Jerusalem.

I might quote more of like import, but forbear. I am glad the editor has freed his mind on this question, for it has led to the publication of more Bible on the advent of Christ than ever before was given probably in the *Mirror*—his reviewers coming out well fortified to meet him.

Yarmouth, Me., Feb. 1st.

The Herald.

Boston, Wednesday, Feb. 14, 1877.

J. M. ORROCK, EDITOR.

J. PEARSON, JR., } Committee of
H. CANFIELD, } Publication.
C. CUNNINGHAM, }

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THE TABERNALE SERVICES.

The second week of the revival services closed last Friday night: for it will be understood that the evangelists—Moody and Sankey—make it a rule to attend no meetings on Saturday, but take that day for rest and preparation for the Lord's day. The weather since the commencement of the meetings has been unusually fine, and the gatherings to most of the services much larger than could be accommodated. Three services a day have been held most of the time in the Tabernacle: from 12 to 1, at 3 P. M., and at 7.30. On Sunday a 9 o'clock meeting has taken the place of the noon meeting. The noon meeting every Friday is to be a religious temperance meeting. Last week Mr. Moody gave four discourses at the 3 o'clock meetings on the personality and work of the Holy Spirit. After the evening sermon three meetings are held: a prayer meeting in the Tabernacle, an inquiry meeting in Clarendon street Baptist church, and a young men's meeting in Berkeley street church.

The good that is actually being accomplished we do not know, but we learn that those having most to do with the services are much encouraged. Last Sunday Mr. Moody preached to women in the afternoon, and to men in the evening—the same sermon in substance. Text, "Except a man be born again he cannot see the kingdom of God." About 14,000 people heard him, and as "faith cometh through hearing, and hearing by the word of God," we may reasonably hope that some souls were gathered in grace to Shiloh who will be gathered to him in glory when he comes again.

THE WOMAN'S MISSIONARY AID SOCIETY.

Please say what the object of the Woman's Missionary Aid Society is, if it will not be too much trouble, and oblige

M. E. L.
The Society bearing this name was organized at the campmeeting in Hebron in Aug. 1875, for the purpose of helping in the home missionary field "such as devote their lives to preaching the gospel—especially the coming and kingdom of our Lord Jesus Christ." It is an auxiliary to the American Millennial Association in this department of its work. Some of the sisters seeing the need of financial help, and thinking they could assist—as indeed they can, and have—volunteered their services in an organized capacity. The payment of two cents a week, or twenty-five cents per quarter will constitute one a member of the Society, though a larger sum will be gratefully accepted. Mrs. M. S. Brown, 8 Conduit street, Providence, R. I. is Treasurer, and to her all monies should be sent by those belonging to this Society or wanting to aid it. To those wishing for further information she will be glad to give it.

Notes and Quotations

ILLUSTRATIVE OF
PSALM XXIII.

Continued.

"I shall not want."

How A MINISTER OF TWENTY POUNDS:—Mr. Gadsby, a minister residing near Manchester, some years ago was greatly in want of twenty pounds, which he had to pay on Monday morning. When he began to prepare for the Sunday work, no other text could he think of but, "Lord, help me." His account of what followed is in the subjoined words:—

"While preaching on the Sunday morning I had so many thoughts and illustrations arising out of the subject, that I felt great liberty in preaching. One of my illustrations was about a man I had known, who was a deacon of a church, and had been an executor for two orphan children. He was tempted to make use of the money, and much of it was lost. This so preyed upon his mind that he began to drink. He lost his character, lost his peace of mind, and died with the reputation of a rogue. 'Now,' I said, 'had this man, the executor, when he first thought of taking the children's money, resisted the temptation by calling on God to help him—help him to be honest, help him to do nothing but what a professing Christian ought to do,—instead of losing the money, his good-name, his peace of mind and perhaps his life, God would have heard his prayer, and saved him.'"

"Noon came, but my sermon was not half done. I preached from it again in the afternoon, and again in the evening; and I felt that I could have preached from it a week. After finishing the night's service, when I got to the bottom of the pulpit stairs a young man stood there with his hat in his hand, wishing to see me in private. I took him into the vestry and requested his errand, expecting it would be something about his soul. For several minutes we were both silent, but at length he said:—

"You knew my mother, Mr. Gadsby? Well, when she died she left me some money—in fact, all she had, except two small sums she wished me to give: one sum of five pounds to a poor old woman of her acquaintance, and, speaking of you, she said, 'our minister needs help, and I wish you to give him twenty pounds.' I paid the five pounds to the old woman, but, thinking no one knew, I resolved never to give you the twenty. But while you were talking about the rogueish executor this morning, I felt thunderstruck, and I have now brought you the twenty pounds. Here it is, do take it, and forgive me."

"It was now my turn to be thunderstruck. I was amazed; and while the young man was putting the twenty sovereigns into my hand I trembled all over. God had heard my prayer. He had helped me through the Sunday and sent me the twenty pounds for the Monday. It was mine, and I took it. I shook the young man by the hand, and without putting the money into my pocket, I went quickly home and spread it out on the table before my wife, saying, 'Here it is, here it is. I now see how it was that I could not borrow the money. God knew where it was, and He has sent me the twenty pounds and delivered me out of my trouble. He has heard my prayer and helped me, and I will trust Him and praise him as long as I live.'—English Paper.

WHAT HAPPENED IN A SNOW-STORM.

Nearly a century ago there lived a pious Lutheran, Christian Zirekel, a mile north-east of Frederick, in Maryland. By his industry, Zirekel had supported his family in what was then regarded as a moderate competence. He had his patch of cleared ground, and a plain, rude house. In the spring of the year he was taken seriously ill, and after a few weeks of suffering, died, leaving a wife, and four children under twelve years of age. The poor widow with her orphan children, managed by thrift and economy to procure the needed comforts of life during the summer, autumn, and earlier part of the winter. The country was sparsely settled. Her nearest neighbor lived a mile away. Fuel was easily procured, for heavy forests were all around and timber was of little value.

As the winter gradually wore on, her stock of provisions grew less and less, filling her mind with much anxiety. In the month of March, when her food was about exhausted, there came a heavy fall of snow, drifting over and hiding the few roads in the neighborhood. The snow also drifted heavily against her cabin door, settling so compactly to the depth of five feet that the family were unable to make their way out. They were prisoners! The widow began to realize their situation: without provisions for more than one day, no earthly probability that any traveler would come into such an out-of-the-way place through such snow, which, from its depth and compactness might lie for several weeks,—thus shut in from all human help—what would become of them? The pious woman turned her thoughts to God. She called on the oldest child, nearly twelve years old, to repeat the explanation of the first article of the creed in Luther's catechism, "I believe that God hath created me and still preserves to me my body and soul; that He daily provides me with all the necessities of life, guards me from danger and preserves me from evil—wholly induced by divine, paternal love and mercy."

The mother then took her German hymn book and sang Gerhardt's hymn—"Befehl du deine Wege":—

"Commit thou all thy griefs and ways into His hands."

She then took her Bible and read from the 37th Psalm: "Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed. Commit thy way unto the Lord. Trust in Him and He shall bring it to pass." She then offered a fervent prayer that her Heavenly Father would, according to His promise, protect and feed her helpless household.

The day passed, but no signs of help. The second day the prayers of the good woman became more urgent. A mere morsel had been left for a scanty breakfast, and now the children were crying for dinner. The prayers of the mother were earnest, and uttered aloud: that her Father in heaven would send some messenger with food to satisfy the hunger of her children. These prayers at length were interrupted by a pounding on the top of the door. In response to her inquiry the voice said, "Open the door." This was done with difficulty. But, partially succeeding, she saw a man standing on the drift, holding in his hand the bridle-rein of his horse. She said: "You are a stranger, but you are a messenger from God to preserve these children from starvation."

The man said: "I paused before knocking at your door—I overheard parts of your prayer. I have learned its general import. I am a drover from Washington county. I sold a drove of cattle in Baltimore and am on my way home. The roads through the woods are so drifted that I lost my way. I saw the smoke from your chimney and have come to ask what direction I am to take for the village. But first of all, as you seem to be, in distress, what can I do for you?"

She informed him how, far several days her children had been on short allowance, and that they had merely a crumb to-day. The last morsel was gone. It was impossible for her or the little ones to make their way through the snow to the nearest house, a mile off.

The stranger said he had passed a mill, probably a mile or two back. By following the track his horse had made he would reach it, and would bring her half a bag of flour. Then he returned. By the assistance of his horse treading down the snow he contrived to open a path to the door; he also aided in getting additional fuel from the woods; then gave her about five dollars in coin and said, "So late in the season this heavy snow cannot lie long. Your meal will keep you in bread for several weeks. By that time you can buy with this money what will keep you and yours for a time."

The benevolent man then took his leave. The widow Zirekel lived for many years, and never afterwards knew what famine and want were. No sceptical cavilling could ever make her doubt that the hand of the Almighty had interposed to save her and her children from starvation. Forever afterwards she was a firm believer in the efficacy of prayer.—Rev. G. Diehl.

SENT IN SEASON.

The Rev. Hansard Knollys, one of those Christian ministers who, in the seventeenth century suffered for righteousness' sake, was persecuted in the high commission court, and fled to America, whence he afterwards returned. Having lived for some time in obscurity in London, he had but sixpence left, and no prospect of being able to provide for the support of his family. In these circumstances he prayed, encouraged his wife to remember the past goodness of God, and to reflect on the promise: "I will never leave thee nor forsake thee," (Heb. 13: 5), paid his lodging, and then went out, not knowing where the providence of God would lead him to seek the means of subsistence. He had walked but a few steps when he was met by a woman who told him that some Christian friends had prepared a residence for him and his family, and had sent him money and other comforts. They were deeply impressed with this man-

ifestation of divine goodness to them, and his wife exclaimed: "Oh, dear husband, how sweet it is to live by faith and trust God's faithful word! Let us rely upon Him while we live and trust Him in all straits."—Rev. A. C. Thompson, D.D.

In Greek "two or more negatives strengthen the negation," and it is remarkable that the promise which gave encouragement in this hour of trial has five in it. Wesley thus brings out three of them: "No, I will not leave thee; verily I will not forsake thee." Wilson's Emphatic Diaglott expresses them all: "No, I will not leave thee; no, no, I will not forsake thee;" and so does Kirkham in his well-known hymn:

"That soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no, never, no, never forsake!"

Is not such a promise as this from the lips of One who cannot lie, well calculated to give "strong consolation"? (Heb. 6: 18). One negative ought to be enough, yet how condescending and kind on the part of the Good Shepherd to put in five!

(To be continued.)

MUSIC.

Our readers will remember that in the *Herald* of August 11th, 1875, we published a piece of music called "Rest," by Amanda Bailey. The following is the hymn to which the music is set:

Watchman, are you growing weary,
Watching night and watching day?
Do the hours seem long and dreary,
Till the shadows clear away?
Grasp the standard, hold it firmer,
Meet the foe midst shot and shell,
Heavenly rest will be the lighter,
If you do your duty well.

Christian, are thy crosses growing
Heavier, and the journey long?
Art thou saddened by the knowing
Right is conquered by the wrong?
Strive a little longer, bearing
All, though drooping spirits mourn,
Crown's will be more worth the wearing
If the cross is nobly borne.

Brothers, sisters, tolling, praying,
Seeking for the highest rest!
Oh, the joy of weary living
Ever on the Saviour's breast,
Where the parted friends are meeting,
Nevermore to parted be,
Where the angels shout their greeting
All across the Jasper sea.

Here is but the time of testing,
Time of battle, tears and pain;
There the joy of sweetly resting,
Never more to sin again.
Let us, then, bear all the sorrow
God shall deem it wise and best;
Soon will dawn the glorious morrow,
With its sweet, eternal rest.

We have it now for sale in sheets at 3 cents a single copy, or 12 copies for 25 cents, post-paid. The music is very sweet, and was sung with beautiful effect at our Camp-meeting at Hebron last summer. It is to be sung by a quartette at a Sunday School concert in this city soon.

MOODY ON THE LORD'S COMING.

Mr. Moody's sermon on our Lord's return, preached in Chicago before nearly 5,000 people, has been published entire or in part in several papers, and criticised in more.

A correspondent of the *Congregationalist* says of it: "It is the opinion of many who heard him that it would have been better to have left the address undelivered; he added nothing whatever to the literature of the subject, while he did leave the impression on some minds that in exegesis and logic he was not very reliable."

The *Presbyterian*, after mentioning that "Mr. Moody undertakes to prove the truth of his statements by quoting those passages of Scripture which are usually made to support the theory or doctrine (just as you please) of the premillennium, and perhaps speedily coming of our Lord,"—which doctrine, it says, "may be true, and it may not be true," but "can do no harm unless magnified and elevated from its proper connection and position,"—adds: "This kind of talk does not sound at all like Mr. Moody's. That discourse was certainly never written and memorized. Written sermons sometimes prevent men from saying very foolish things."

Thus his reviewers go on, making it manifest that "his only theological specialty"—as the *Chicago Tribune* calls it—has caused "no small stir" among the people. We do not believe the discourse is faultless, and we have no idea Mr. Moody does, but on the whole it will have good effect in calling attention to a much neglected truth.

We gave the sermon in our issue of Jan. 31st, just as we found it in *The Interior*, but on comparing it with reports of the discourse which we have seen elsewhere, we find that two or three important paragraphs had been omitted, and we give them now:—

WHERE WE ARE IN PROPHECY.

"In 2 Pet. 1: 20 we read: 'No prophecy of the Scripture is of any private interpretation.' Some people say, 'O yes, the prophecies are all well enough for the priests and doctors, but not for the rank and file of the church.' But Peter says 'the prophecy came not by the will of man, but holy men spake as they were moved by the Holy Ghost,' and those men are the very ones who tell us of the return of our Lord. Look at Dan. 2: 45, where he tells the meaning of that stone which the king saw in his dream that was cut out of the mountain without hands, and that broke in pieces the iron, the brass, the clay, the silver, and the gold. 'The dream is certain and the interpretation thereof sure,' says Daniel. Now we have seen the fulfillment of that prophecy, all but the closing part of it. The kingdoms of Babylon and Medo-Persia, and Greece, and Rome, have all been broken in pieces, and now it only remains for this stone cut out of the mountain without hands to smite the image and break it in pieces till it becomes like the dust of the summer threshing floor, and for this stone to become a great mountain and fill the whole earth."

NOT A STRANGE DOCTRINE.

"Now some of you think this is a new and strange doctrine, and that they who preach it are speckled birds. But

let me tell you that most of the spiritual men in pulpits of Great Britain are firm in this faith. Spurgeon preaches it. I have heard Newman Hall say that he knew no reason why Christ might not come before he got through with his sermon. But in certain wealthy and fashionable churches, where they have the form of godliness, but deny the power thereof,—just the state of things which Paul declares shall be in the last days,—this doctrine is not preached or believed. They do not want sinners to cry out in their meeting, 'What must I do to be saved?' They want intellectual preachers who will cultivate their taste, brilliant preachers who will rouse their imagination, but they don't want the preaching that has in it the power of the Holy Ghost. We live in the day of shams in religion. The church is cold and formal; may God wake us up! And I know of no better way to do it than to get the church to looking for the return of our Lord."

TEXTS FOR HOME-STUDY.

"Now I want to give you some texts to study at home: 1 Cor. 11: 26; Luke 19: 13; 1 Tim. 6: 12-14; 1 Thess. 1: 7-10; James 5: 8; 1 Thess. 4: 17, 18. And so let us watch and wait till He comes."

THAT SERMON.

Dear Bro. Orrock:—I hoped to see in the *Herald* before this time the sermon preached by you (on the judgment of the great day) the last Sabbath of the Campmeeting at Hebron. Please give it to us in full. I have no doubt your subscribers generally would be pleased to see it, especially those situated as I am where they cannot hear from the lips of the preacher upon the second coming of our Lord and Saviour Jesus Christ. I would like to lend the paper containing it, and think it would do much good. Cannot we have it soon? Yours waiting and hoping.

J. A. WINCHESTER.

Lima, N. Y. Jan. 31.
As this is the only request for the publication of that sermon which we have had, a word of explanation seems to be necessary. Some ministers write out their sermons in full and read them; others after writing them out commit them to memory and repeat them; but we have never done either. Our rule is to study a subject as thoroughly as we can, make an outline of the discourse—jotting down the principal thoughts (which outline we do not use, however, by laying it before us in the pulpit) and leave the filling up for the time of delivery. It will thus be seen that to reproduce that sermon "in full" is now out of the question. Had we time we might prepare for publication many of the leading ideas; but to give it verbatim would be as difficult as to bring back again that beautiful Sabbath morning, the earnest prayer and solemn singing, the thousands of interested hearers, and the same measure of the Holy Spirit resting on speaker and hearer. Many, we doubt not, remember that service with pleasure, and we hope that in eternity we shall learn (if not here) that some were brought to the Lord by means of it. Our "labor is not in vain in the Lord."

POSTMILLENNIALISM.

We recently noticed favorably a pamphlet by Rev. E. P. MARVIN, of Lockport, N. Y. entitled "*His appearing*," and intimated that we might make some extracts from it soon. A brother in the ministry who has seen it, said he hoped we would give it entire in the *Herald*. We may not quite do that, but think we shall have it for sale at this office, and be able to announce definitely about it next week. In the meantime we copy the "Introduction," which is simply the following points by the Rev. JOHN T. DUFFIELD of Princeton, N. J., in opposition to post-millennialism:—

"1. Were the doctrine true (of a millennium before the second coming of Christ), it would undoubtedly be prominent in the New Testament, and especially in the Apostolic Epistles. The fact is, it is not only not prominent, but so far as we are informed, the advocates of the doctrine do not pretend to find in the Epistles the slightest allusion to it."

"2. The uniform and abundant teaching of the New Testament as to the condition of the church and of the world during the present dispensation—that is, until the advent—forbid the expectation of such a millennium."

"3. The advent itself, not the millennium, is prominently presented in the New Testament as the blessed hope of the church, and is uniformly referred to as an event near at hand, ever imminent—to be looked for with loving expectation."

"4. The Saviour's repeated command to 'watch for his coming,' because 'we know not the hour,' is inconsistent with a millennium intervening."

"5. The New Testament teaches repeatedly and unequivocally that the ad-

vent and the manifestation of the Messianic kingdom are to be synchronous events.

"6. The Apostolic church, under the instruction of those holy men who spoke and wrote as they were moved by the Holy Ghost, was pre-millennarian."

"7. The church, for two centuries immediately succeeded the Apostles, was millennarian."

"8. The doctrine of a millennium before the advent is, not to be found in the standards of any of the churches of the Reformation; by several it is expressly repudiated. It is a modern novelty, suggested but one hundred and fifty years ago by Whitby, and avowed as 'a new hypothesis.'"

GOD AT HAND—AND NOT AFAR OFF.

ROBERT A. T. G. CREIL, the present Marquis of Salisbury, who has been England's plenipotentiary at the European Conference at Constantinople, is about forty-seven years old; and appears to be a firm believer in the truth of the Bible and of Christianity. When chairman of the Christian Evidence Society, at its annual meeting in London, in 1872, he bore this testimony to existing danger and the source of safety:—

"We are standing in one of the most awful crises through which the intellect of Christendom has ever passed. We can point to many distinguished intellects, from which all that Christian belief has gone in which till lately the highest minds coincided. But great scientific discoveries always dazzled the intellect of man, making him think for a time he had destroyed ignorance, and leading him to try and explain everything. Our forefathers thought the creation of the world was not effected by any chain of causation, but was the direct, immediate, and, so to speak, the dramatic effect of the Almighty fiat; they rightly thought that the providential government of the world was not effected by any inferior, secondary agencies, but directly and immediately by the exercise of the Divine will. Then came scientific discoveries, disclosing a vast mass of secondary machinery to our view, enough to fill the human mind with awe, and to try the highest powers of the human intellect. Thus there arose a sort of optical delusion, and it was fancied that God's hand directing this machinery was further removed than it was before. People now see the secondary causes, and the power of the great first cause is dimmed in their eyes. The remedy for this disbelief is not denunciation nor theological acrimony, but calm discussion, familiarizing the mass of mankind with the discoveries made, but teaching them that the first cause is not further removed because secondary causes are made much more palpable than before. People should know whether they are drifting when they accept the current sceptical theories. If they allow their minds to be entangled with these sophistries, they will renounce the fundamental truths for which all human hearts thirst. As Christians and honest men, we must feel that it is time these questions were thoroughly discussed. It is no season for half-hearted action or concealment. Those who are for Christ and those who are against him should state distinctly in which camp they stand."

Correspondence.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon his name."

EXTRACTS FROM LETTERS.

Bro. S. N. Powley, of Orilla, P. O., Canada,

"I am trying to do what I can for the Master in these hard times. We have no Advent preacher but the *Herald*, and we prize it very highly and lend it to all who will read it. I have paid for three papers for gratuitous distribution—giving one to a Baptist minister, and another to a Primitive Methodist preacher. The former says he does not like it, but the latter does. I SHOULD LIKE TO SEE THE PAPER SELF-SUSTAINING. I sometimes wish I could speak to all our dear friends and urge them to do all in their power to make it so. It grieves me to have it necessary for the publishers to so frequently ask for their honest dues. But as I cannot compose anything fit for printing I must be content to labor on and pray more for myself and others, and remain, Yours waiting for the Master." [We appreciate the kindness and good wishes of our brother. His love to the cause is manifest, not in words only but also in deeds.—Ed.]

Bro. A. Raiter writes from West-Potten, P. O., Canada, Jan. 28th:

"I send the *Herald* broadcast over the town, and many of the Lord's poor read it with gladness of heart. Some who call themselves Adventists decline taking the paper, making poverty their excuse; but I think what they need is more of the grace of God in the heart, as do also many of those who are subscribers but a year or more in arrears. I want to tell you how I left off using tobacco. I used it twenty-eight years, when one Sabbath day—having smoked more than usual—I felt a shock go through my system like electricity. I at once took my pipe, laid it on the stove, and broke it to pieces with the heel of my boot. That was six years ago, and ended my use of the filthy weed. I wish all my brethren who use tobacco would act in a similar way. . . . Elder B. S. Reynolds has been holding a series of meetings here, and many have been quickened to duty, wanderers

General Intelligence.

RELIGIOUS SUMMARY.

London alone publishes six Spiritualist journals; France, Spain and Germany print several; and Australia prints one.

There is a Bible in the library of the University of Göttingen written on two thousand four hundred and seventy-six palm leaves.

Cardinal Antonelli has incurred the hot displeasure of His Holiness, the Pope, by leaving all his property to his relatives and failing to remember the church. This course of action is somewhat singular, for did he believe the articles of his faith he must have known that this would cost him an age or two of purgatory.

The London Christian Standard of Jan. 25th says: "The present winter has been as yet one of the most rainy on record. The season has been most tempestuous and wet, not only in England but in many other parts of the world. The storms on the coast have done \$30,000 [\$1,500,000] damage in Dover alone. As a sample of the destruction done by the floods, the injury done to carpets at Lewisham is reckoned at £1,000 [\$5,000]. The Record remarks: 'It is scarcely possible to resist the parallel between the present gloomy condition of the weather, and the increasing blackness of the gathering clouds in the political atmosphere. The suggested parallel immediately brings to our recollection the warning words of our blessed Lord. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring.' The state of the weather leads us to anticipate an unpropitious harvest; it has certainly occasioned much loss of property, and it will cause much sickness."

There are 1,062 Jesuits in the United States and Canada. Besides the University of St. Louis, which is in their hands, they have seventeen establishments for education, mostly for superior instruction.

Mexico is in a constant state of fermentation. One rebellion is no sooner ended than another is commenced. Diaz, who appeared a few weeks ago to have completely routed his enemies, is now threatened. Business is in a very bad condition, and usurers, who make money out of a war, are endeavoring to stir up another rebellion. The church party was victorious in the recent election, and Protestants are already feeling the iron heel of oppression.

The Herald and Presbyterian, of Cincinnati, thinks that Mr. Moody's Tabernacle in Chicago may well serve as an "object lesson" to church architects and building committees. The fact that "a cheerful, commodious building, acoustically perfect, perfectly lighted and ventilated, seating 8,000 persons, and with standing room for 2,000 more, emptying itself at the rate of a thousand a minute," and not beyond the reach of an ordinary voice, could be put up for \$20,000 is "something to make a note of." The Herald thinks that the description of this Tabernacle "ought to be posted on the front doors of some metropolitan churches, and pasted in the hats of certain building committees, where the 'debtors' prisons' they have built cost all the way from \$100,000 to \$1,000,000."

More than half the pastors in Dakota Presbytery are native Sioux. There are nine churches belonging to the body, six of whom have native Indian pastors. These churches embrace 757 members, and their gifts for various objects amounted last year to \$992.

The Rev. Dr. Stuart Robinson, after obtaining a judgment of \$30,000 from the proprietors of the Globe Democrat, in St. Louis, for libel, generously remitted the entire sum, with the exception of the costs of the suit. Dr. Robinson's only purpose in the suit was the vindication of his own character.

The whole number of clergymen in the Protestant Episcopal church is 3,251. During the year just past 146 new names were added to the list.

An intimate friend of Mr. Moody advised him to rub up his grammar a little. "Can't do it," said Moody. "If I see a man drowning, shall I stop and pull out my grammar and tell him 'to drown' is a verb, and 'I' a personal pronoun, and 'will save' implies half a dozen other things; or shall I go to work and tell the man what to do at once, ungrammatically perhaps, but so that his life is saved?"

A CHILD'S EXCUSE FOR STEALING.—A child was arrested a short time ago, in this city, for stealing money. The excuse she gave for the admitted theft was, that she went to a Sunday school in a church, and the beautiful dresses and golden chains made her envious and painfully conscious of her own shabbiness of attire. In order to remove this feeling she took the money and bought a hat, a ring, a chain and some other trinkets. The child who seemed considerably affected, was committed to answer. Of course it was a very foolish excuse, but it may suggest a hint to those who go among the poor with the hope of doing them good.—New York Observer.

Mr. Moody's success in reforming desperate cases, has elicited since he came to Boston requests for prayer that show, as the Covenant says, "in a striking way the distress that prevails all over the country, and the tender solicitude of loving ones whose eyes are open to the error of others. For instance, last Friday, a grandson in California under the demon of intemperance, 'a man in Tiffin, Ohio, addicted to drink, 'one of Boston's most gifted sons,' whose enemy is intemperance, 'a drunken father in Canada,' 'a drunkard in Pennsylvania,' and thirty-three others were by letter made the subject of prayer. All but one were drunkards."

NEWS ITEMS.

Greece has notified the Powers that since the fruitless conclusion of the Constantinople Conference she cannot undertake to restrain the Greek population in Turkey from seeking to obtain what they deem their rights. Another element, therefore, now enters into the Eastern problem: An increase to Turkey's home difficulties from a hitherto quiet quarter.

Queen Victoria, the Empress of Russia, and the Empress of Austria, have been in correspondence, and using their best endeavors to prevent war.

Queen Victoria gave away 812 gifts, valued at \$15,000, to the poor of Windsor on New Year's day.

The cold in Russia has been more severe this winter than for 153 years. In St. Petersburg on December 30 the thermometer fell to 32° (Reaumur) below zero. Several cabmen were frozen to death on their seats, and cats, pigeons and sparrows, were found dead in the street. Large fires were kept burning at night by the police for the benefit of the public. In Moscow the Grand Theatre was closed for want of audiences, the people being afraid to venture out in the cold.

Ten men were killed by a colliery explosion in England last Wednesday.

The British steamer Ethel, from Bilbao to Wales, was wrecked Feb. 6th and nineteen lives lost.

Many of the provinces of Spain are suffering severely from the effects of floods, hurricanes and forest fires. The rains have been almost unprecedented. Railways have been flooded and travel suspended, and towns inundated. At Madrid the mortality has increased 10 per cent, on account of the continuous rains. A fire on the mountains of Guipuzcoa extended for miles, destroying hundreds of cattle. A letter from Santander, Jan. 4, reports a fearful hurricane, lasting three days. Houses trembled as in an earthquake, and hundreds fled from them; the roofs of twenty or thirty houses were lifted off en masse; the tramway omnibuses were blown over; the church, school and the greater part of the village of Viana (one hundred and twenty houses) were burnt to the ground, and the wood and waste lands were burning with the force of an American prairie fire. This hurricane seems to have been wholly unaccompanied by rain.

OUR VICES.—From whisky, tobacco and beer the United States government has collected a revenue of one hundred million dollars, which seems to indicate that the people have not stinted themselves as to their "pleasant vices" on account of hard times or because of anxiety over the difficult constitutional problems. The sixty-two million five hundred thousand gallons of spirits distilled from grain and molasses, and the million barrels of beer on which the greater part of this tax was collected is a very extensive tippie even for forty millions of people. This little Niagara of exhilarating fluids would supply about eight gallons for each voter. As a people we have smoked, chewed and snuffed thirty-nine million dollars into the national treasury.

Nearly 2,000 people are fed daily at the Washington and Fulton Market soup house in New York.

The debt of New York City was increased last year more than three million dollars, says the Tribune. The total debt of that city, after deducting the sinking funds, is \$119,811,310.39.

A German cremation society, numbering 450 members, exists in New York. Its design is to build a hall with iron walls 60x44 feet. In the center will be an altar, and in front of it, upon a large plate, the iron coffin will be placed. After the burial services have been performed the car containing the body will be moved under the furnace and subjected to the action of the air at a temperature of 1,000 degrees Fahrenheit. The ashes in the coffin will then be returned and collected. An hour and a half is the time required, from 250 to 450 pounds of coal oil is used as fuel, and \$8.00 is the price.

A PENTECOSTAL SCENE.

In connection with the recent anniversary of the Philadelphia Bible Society a new exercise was introduced, very appropriate to such an occasion, and at the same time very interesting. A practical illustration of the work of the Bible Society in circulating the Scriptures in the different languages of the world was given by having a portion of the Bible read in twenty-seven languages, and also by deaf mutes and blind persons.

The announcement of this unique plan drew an audience that crowded the Academy of Music, the largest hall in the city. On a platform erected in front of the stage were the gentlemen, who were to take part in the reading. Most of them belonged to the nationality whose languages they were to read, and among them were such distinguished linguists as Rev. Dr. Hare, Bishop Schereschewsky, Prof. Chase, Prof. Jackson, Rev. Dr. Mann, and Rabbi Polano.

The twenty-third Psalm was read in Hebrew and Sanskrit; the Ten Commandments in Chaldaic, and then seven verses of the Beatitudes (Matt. 5:3-9) were read in the following languages: English, Arabic, Greek, Latin, Italian, French, Spanish, Portuguese, German, Dutch, Swedish, Danish, Chinese, Welsh, Gaelic, Russian, Polish, Bengali, Mongolian, Armenian, Old Scotch, Hungarian, Turkish, and Karen.

After this two pupils from the Deaf and Dumb Institution came forward and read, one by signs and the other by articulation, the latter exhibiting the wonderful advance made in the education of deaf mutes.

Then followed two pupils of the Blind Institution, one of whom was a native of China. The other was a young girl with a clear sweet voice that could be heard over the large hall. After she had read a few verses by passing her fingers gently over the raised letters, Dr. Chapin threw a linen handkerchief over the stage. She faltered a moment, amidst the deep sympathetic silence of the audience, and then, pressing more earnestly the sacred page, continued to read almost as readily as before.—Bible Society Record.

FAMINE IN INDIA.

The students of the history of Elijah have not to go back in history for a tragical illustration of the effects of drought in the East. The whole of Western and Southern India is now suffering from one, and large portions of the country are already brought to the verge of starvation by the famine. The population embraced in the famine districts is estimated at thirty millions. In large districts of the Bombay Presidency the people are literally starving. Cattle are sold for six and eight cents apiece, and great numbers of cattle are simply left by their owners to die from want of food. More than half a million sterling has been already expended there on relief work, and this is merely the commencement of what must be done. Whole villages are forsaken by the inhabitants, who take their few household utensils on their heads and wander here and there in hopes to find labor and food. The stories of individual suffering are too harrowing to be reported. It is but just to add that the government is doing all in its power to diminish the distress. In the Madras Presidency relief works have been commenced, and others planned and ready to be commenced as soon as relief has become absolutely necessary. With the exception of one or two districts the suffering is not so great in this Presidency as in Bombay, but scarcity prevails everywhere; prices of food have doubled already, and the prospect for the future is very dark indeed. As the Christian people are mostly very poor, they are among the first to suffer. When the pressure becomes a little harder, they will starve or emigrate to some place where they can find labor and food. What do we know in the United States of "hard times?"—Christian Union.

THE WAR IN THE EAST.

Now Russia is going to war, and now she is not; and then again she is; and all manner of reasons for her conduct and speculations concerning the result appear upon each varying phase of the news. If she goes to war it will be as an aggressor; and that for an idea. France did the same when she knocked over the Austrian and Papal power in Italy at Magenta and Solferino, but nobody could ever find out what her idea was. Certainly there was an idea in the Divine mind whatever there might be in Louis Napoleon's, and that idea was worked out.

Russia's idea is that she is impelled by considerations of justice and humanity to conquer the Turks. Most wars are undertaken for just such considerations. None that we ever heard of, for ambition or aggrandizement, but the results are generally much the same as if the latter were the avowed objects. The idea in the Divine mind is, however, doubtless very different concerning the present complications in Eastern Europe, and the world will see how it is worked out.

If there is a war, it will likely be a great one, but no calculation can be made as to its extent, duration or results. It may be the final conflict between Gog and Magog, predicted in the Apocalypse, or it may not. Prophecy will explain itself when it is accomplished. Meanwhile let us possess our souls in patience.—N. Y. Witness of Feb. 3rd.

Selected Miscellany.

HOW SPURGEON BECAME A PREACHER.

In the course of some remarks, the Rev. Charles Spurgeon, the great English preacher, said:

"I was about sixteen years old when I was baptized, and the very night I was converted I prayed at the prayer-meeting."

"It was the first time I opened my mouth in any way for Christ."

"Then I sought out a district where I could go and distribute tracts, and very soon I got a very nice discourse. There was nobody looked after it except me, and I was about sixteen years old."

"I was used to tell me all their troubles and I very soon found my hands full. I had to do all sorts of things."

"As soon as you begin to work, you have to work more."

"I was asked to go and teach in the Sunday-school; then I had to address the children. They then arranged that I should constantly address them, every Sunday. By-and-by the adults came in, and I had more people to hear me in the afternoon than the minister had in the morning."

"So it kept on growing, and on, and on, and on from one thing to another. There are some of our young fellows who want to put their legs on the top of the ladder at once. But, believe me, step by step is the only way to climb."

TOWER OF BABEL.

Dr. Newman, who has recently returned from his Oriental tour, had a fire-burnt brick a foot square and three inches thick, which he found amid the ruins of the Tower of Babel, and carried a thousand miles on horseback. This memorial bears a cuneiform inscription, translated for him on the spot, by the great Assyrian scholar, Geo. Smith:—"Nebuchadnezzar, son of Neboplasser, king of Babylon."

Recent explorations settle that the ruins of the Tower of Babel are the present Birs-Nimrod. This pyramidal mound rises suddenly from the vast plain of Shinar, 235 feet, surrounded by a tower. It is an immense ruinous heap, strewn with fragments of pottery and bricks, fused and vitrified by some intense heat.

Nimrod, "the mighty hunter before the Lord," began this tower. He also founded the kingdom of Shinar or Babylonia, twenty-two centuries before Christ; which then contained the cities of Babel, Erech, Accad and Calneh. From this land he went into the land of Assyria and founded Nineveh, and other cities surrounding it.

This Tower was built during his reign, in three stages: the first, 2282 feet in circumference; the second, 690 feet; and the third, 564 feet—each 26 feet in height. When the work had progressed thus far, the "confusion of tongues" ensued, and it stood incomplete for centuries—a monument of man's presumption and God's first wrath.

"And they had bricks for stones, and slime [bitumen] had they for mortar." And the bricks—"thoroughly burnt" as they said, have lasted 2200 years; and so adhesive is the mortar that the bricks can hardly be separated without breaking them.

Nimrod, after death, was deified. A tablet has recently been exhumed at Nineveh inscribed with a prayer addressed to him. Erick was the principal city of his kingdom. Here were the temple and famous image of the goddess Ishtar. It flourished several hundred years, and was conquered by one of the kings of Elam, and the beautiful image of Ishtar carried away. Erick remained loyal in the revolt of the brother of Assurbanipal, and when Sennacherib was conquered by Assurbanipal, he found there this image, and restored it to Erick as a reward for his loyalty, after an absence of 1835 years.

The Tower of Babel remained incomplete after the "confusion of tongues," till Nebuchadnezzar, 600 B. C., arose in his power and splendor. He built the city of Babylon around this famous pile. He was directed (?) by the god Belus the tutelary divinity of Babylonia, to continue the building of this tower, ornamenting the bricks with the lapis lazuli, and place thereon a golden image of Belus. Upon the tower, with its three stages as a platform, he erected the magnificent temple, with its sanctum and observatory containing seven stages or towers, each one less in size, with the observatory for astronomical calculations upon the tops, while, crowning all, was the golden image of the god Belus, 40 feet in height.

This temple, ornamented within by statues of massive gold—was dedicated to his worship, and contained immense treasures. Rooms were assigned to the priests, altars for sacrifice—one for mature and another for immature animals, and many golden vessels.

From cylinders found recently in one of the receptacles of these stages inscribed with the cuneiform letters, it is ascertained that this tower, founded by Nimrod and completed by Nebuchadnezzar, was called the Temple of the Seven Planets, and each story was dedicated to a different planet, and stained with the color appropriated to that planet in their astrological system. The lowest, in honor of Saturn, was black; that in honor of Jupiter, orange; Mars, red; the Sun, yellow; Venus, green; and Mercury, blue. The ascent was made by a winding stairway upon the outside.

Here were deposited the golden vessels taken captive by Nebuchadnezzar from the temple at Jerusalem, mentioned in 2 Chron. 36:7. The immense brazen gates are said to have been cast from the brazen altars and vessels, also brought from Jerusalem.

The observatory, upon such a height, greatly stimulated the study of the stars, to which that people were particularly devoted. Ptolemy says that when Alexander the Great, became master of Babylon, Calisthenes, the philosopher who accompanied him, found astronomical calculations extending over nineteen hundred years.

All the bricks used by Nebuchadnezzar, like the one mentioned, bear the impress of his name, the inscription being placed downward. This temple now towered in the midst of that magnificent city, the pride and boast of its proud monarch. But when Xerxes subdued Babylon he demanded heavy tribute, and finding it difficult to collect, he

pulled down the golden image of Belus and despoiled the temple of its immense treasures, and mutilated its walls.

When the city was again subdued by Alexander the Great, he undertook to restore the temple, and set ten thousand men to clearing the rubbish from its walls. But two months put an end to his life, and the work ceased.

The top is rent asunder, bearing the appearance of having been scathed by fire from above—probably the effect of lightning. It is an ancient tradition that God's wrath descended in fire from heaven and destroyed the temple. The ruins, as they now stand, exhibit only the three stages built by Nimrod. A few years will probably witness the uncovering of these walls, and we shall see the work of the men who first lived after the flood.—Mrs. E. A. Wiswall in the Watchman.

Business Department.

JOSEPH E. BALLOU, BUSINESS AGENT.

BACK NUMBERS.

We have been overhauling the back numbers of the Herald on our shelves, and find that we have thousands of copies which are lying idle when they ought to be fulfilling their mission in spreading the knowledge of the truth. We have done them up in packages of about a hundred papers, and will send one or more packages FREE to any of our friends who will agree to pay the express charges for the same. If any desire a less number we can send about fifty copies by mail, costing 32 cents, which we have to prepay postage.

We have also thousands of copies of the Youth's Visitor which are done up in packages of about 150 papers, which will be sent for 50 cents a package. These are as good as new, and we hope will be sent for immediately. We have several complete files of the Visitor for 1858, ready for binding, which we will send, postpaid, for 50 cents each.

Now is the time to distribute religious literature of the most practical and important kind, and which can be obtained at a trifling expense.

MAP OF TURKEY AND GREECE.

We are receiving numerous orders for this new map. The size is 19 by 24 inches. It is carefully lithographed and colored, and has special maps of the Black Sea, Constantinople, and the Bosphorus. The distances are geographically correct, and the railroad lines are distinctly indicated. The indications by the dispatches from the East are that Turkey is soon to become the scene of the most sanguinary and desperate war that ever was waged on earth. This map gives a reliable view of the seat of war and will be found a valuable aid in tracing the course of events in that quarter.

In answer to inquiries we would say that Herzegovina is a tract of country in the south-western part of Bosnia among the mountains. Mostar is an important Herzegovinian town. Rumania comprises the provinces of Wallachia and Moldavia.

In the Herald of Nov. 1st, 1876, will be found an account of the strange conglomeration of races in the different provinces of European Turkey. This article will be read with renewed interest with one of the maps for its illustration. Price of map, postpaid, 30 cts.

JOB DEPARTMENT.

When we have the nominal sum of three hundred dollars pledged or paid, we shall call in what we can of the pledges, and purchase the press on part payment, relying on the continued liberality of the friends of the enterprise to make up the balance as soon as may be. It will be remembered that we asked for five hundred dollars. We have received pledges and cash remittances up to the present time, as follows:

D. and P. Hotchkiss	paid	20.00
A. Friend	"	2.50
Mrs. E. Turner	"	5.00
A. Friend	"	5.00
W. H. L.	"	5.00
F. Livingston	"	7.25
Charlotte R. Shipman	"	\$5.00
A. Friend	"	5.00
M. B. Libbey	"	5.00
W. H. L.	pledged	10.00
Bro. and Sister Hotchkiss	"	30.00
Edgar Gillette	"	5.00
Henry K. Boyer	"	10.00
Rev. A. M. Osgood	"	5.00
A. A. F.	"	5.00
Thos. N. Keyes	"	5.00
W. Still	"	10.00
W. H. L.	cash	10.00
J. Pearce	"	5.00
A. Friend	"	5.00
Janet B. Cutler	"	5.00
E. Matthews	"	10.00
C. Merriam	"	2.75
M. M. Christie	"	5.00
Geo. Brigham	"	1.00
J. Kiley	"	20.00
An aged Sister	"	2.00
Mrs. S. A. Hitchcock	"	10.00
J. W.	"	5.00
C. and M. D. Cunningham	"	5.00
S. P. Powley	"	5.00
Mrs. Wm. Taylor	"	50.00
No name	"	5.00

MISSIONARY NOTICE.

The Board of the A. M. Association have two missionaries in the field and need means for their support. The committee on missions think best to appoint the third Sunday in February as a suitable time to take subscriptions and collections in all our congregations for that object; and request the pastors to do their utmost to have this plan carried out; and also request the brethren, where no pastor is present, to do the same. Likewise let isolated brethren and sisters make up a donation at the same time and send as soon as possible to the treasurer, R. R. Knowles, 108 Public street, Providence, R. I. The need is urgent. Let all be prompt and liberal.

J. LITCH, } Committee.
L. OSBIE, } on Missions.

INCREASED CIRCULATION.

We are anxious to increase the circulation of the Herald

5000 SUBSCRIBERS.

It should be done, it CAN be done, and if our friends will give us their hearty co-operation (for which we offer them a fair cash equivalent,) it WILL be done.

Any person procuring THREE NEW subscribers at \$2.25—the regular subscription rate—will be allowed a

Commission of 50 Cents

for each new subscriber.

A GOOD SUGGESTION.

A brother suggests that it would be an excellent plan for some one or more to donate a few dollars for the purpose of purchasing several thousand of our "Invitation Series" of tracts for distribution at the Tabernacle in this city, at the Moody and Sankey meetings. We would not detract from the donations for the job press and other objects, but endorse the idea as eminently practicable and likely, if carried out, to result in a great amount of good in pointing sinners to the Lamb of God. Let us hear what you think of it.

NEW AND PRACTICABLE PROPOSITIONS.

IN AID OF THE A. M. ASSOCIATION.

The readers of the Herald have noticed the various suggestions which have been made from time to time for the purpose of meeting the current deficiency of its cash subscription list. Some of them have brought a temporary relief of the treasury of the A. M. Association; but so long as the paper remains not self-supporting this want must be met by the generous donations of its friends, or by some project other than the legitimate business income of our periodical.

A number of propositions are now under consideration. One of them, which is feasible, would be put into immediate capital—it is this:

Our office is located in a part of the city where there are no job-printing establishments. And, consequently, almost every day applications are made for work of this kind. This custom we could secure. Besides, by an advertisement in the Herald, many jobs could be called in from our brethren and others. We have excellent accommodations, as to room and light for such a purpose, and our printers are not only competent to execute satisfactory work, but knowing the profitability of it, and feeling a personal interest in the prosperity of our cause, are willing to labor over hours for a while in order to give the enterprise an easy commencement.

Now dear readers and patrons, here is a practicable, profitable proposition, and what can be done to make it operative? It takes every dollar the Board can command to meet the pressing pecuniary necessities of the Publication Department. We have thought of soliciting donations to this end, but all the ordinary donations are needed for immediate use. How shall the amount required be obtained? Who can and will respond? Is there one, who will, out of pure love to the cause advocated by the Association, make the Association the magnificent present of a

PRESS, TYPE, AND FURNITURE

sufficient to constitute a suitable job-printing establishment? It should be remembered that such a bestowment could not be regarded at simply the cost of the material, but as providing permanent auxiliary—an agent of continued income to the Association.

The sum required is not large, to enable us to open a job-printing department of capacity sufficient to execute a fair profitable business, and do good work, we should need from \$400 to \$500.

We shall look with no small degree of solicitude for a speedy and favorable response to meet the demand of this feasible project, either in the form of gift or as a loan to the Association for this purpose, without interest, to be repaid as earned by this department of labor.

J. PEARSON, JR.

DONATIONS.

A Friend	1.00
Mrs. C. A. Russell	.75
Mrs. S. S. Howe	.50
A Friend	.50

NOTES TO CORRESPONDENTS.

M. B. LIBBY.—St. Armand Camp-ground is not really on any line of railroad, and cannot be easily reached by public conveyance from Beebe Plain. Elder Sam'l Eberole lives in Cornellville, Province of Ontario, Canada—which is his address.

LETTERS RECEIVED.

During the week ending February 10.

Mrs. L. N. Roseman 5.00; Dr. T. Wardle 4.50; O. Rockwell 1.00; J. E. Downs 4.50; Wm. Still 1.00; D. Hotchkiss 24.50; Levi Hooper 7.00; M. B. Pierce 1.00; T. S. Robery 3.50; H. A. Dolflo 3.25; W. M. Hayes—corrected; M. Nason 1.00; G. Bush 6.00; Thos. Messenger 4.50; M. Branch; A. C. Geer 1.00; Geo. Martin 1.00; B. P. Rogers 3.00; S. F. Grady 12.33; E. P. Marvin; Rev. T. H. Sketcheley; Edward Burgess 6.75; L. D. Mansfield 2.25; Adam Dickson 2.00; F. Lombard 5.00; Mrs. C. W. Allen 1.00; Geo. W. Brooks 5.02; James Lang; Mrs. L. M. Burnham 2.25; Wm. Still 2.25; Henry Lunt 12.00; Charlotte R. Shipman 6.12; L. C. Wellcome; Simeon Palmer 1.00; W. R. Parker 7.50; Wm. Schoolcraft; F. Gunner 2.00; Wm. Ingersoll; M. A. Bradford; Henry Newberry 2.10; W. H. L. 15.00; J. N. Foster .68; Rev. Geo. P. Osmond; H. P. Cutler 6.00; L. L. Craven 3.00; Rev. J. G. Lorimer 9.25; Mrs. C. A. Russell 3.00; A. W. Brown 2.25; Lemon Robbins 5.00; Joseph Wheelock 1.13; Rev. W. H. Eastman 5.00; Wm. Campbell 5.00; Sarah B. Little 2.25; H. Buckley.

The Family Circle.

CALL TO THE WAR.

The camp is astir, for the foe is in view,
And the bugles are sounding the war.
The watchman of Zion repeat the loud call,
And the hills re-echo from afar:
"Come ye up to the help of the Lord! to the help
of the Lord against the mighty!"

The legions of sin darken mountain and plain,
And their banners float proud on the gale;
They bring with them darkness, and terror, and
death.
But in Christ our courage ne'er shall fail!
"Come ye up to the help of the Lord! to the help
of the Lord against the mighty!"

The hosts of the foe press us hard, front and flank;
We must stand like the rock to the sea!
O King, in his glory is leading us on:
And with him we'll shout the victory!
"Come ye up to the help of the Lord! to the help
of the Lord against the mighty!"

—Church Advocate.

EVERY CHRISTIAN HAS HIS GIFT.

A SERMON PREACHED BY MR. MOODY, IN THE
FARMINGTON, IN BOSTON, ON MONDAY EVENING,
JAN. 22, 1877.

TEXT: "To every man his work."—Mark 13:34.

It does not say to every man some work, or to every man a work, but to every man his work. It reads as if every man and woman in this world has a mission—as if every one of us has something to do. Some one has said that every man's life is a plan of the Almighty who far back in the secret counsels of eternity laid down a work for each one of us to do, and if we do not do this work it will be left undone. This idea that some one else will do your work is all wrong. The man does not live who can do the work which God gave to you. To every man and woman is given his or her work, and God is going by and by to demand an account of our stewardship, and I do not believe that any man or woman in the church or out of it is happy unless he or she has found out what his or her mission in this world is and what God has got for them to do. And whenever a man has found out what his work is, and has gone about it, then he has peace and joy. This idea that has got into the church that one man must do all the work because he has got talents is all wrong. Because Dr. Webb, or Dr. Gordon, or any of these brethren has got many talents and I have but one, is no reason why I should put my talent into a napkin and bury it out of sight. I have not to account for their talents, but only for the talent that God gave me.

The man who made good use of two talents as he who had five shall hear the welcome of the Master, "Well done, good and faithful servant: enter thou into the joy of thy Lord." If the man who had but one talent has made as good use of it as those who had five and two did of theirs, he would have heard the welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord." But he was like a great many men now, because they have not got as many talents as some of those around them, go and cover up what they have got.

If we want more talents it is not the way to cover up what we have, but to make good use of them, and the Lord will keep increasing them. I have yet to find the man who makes good use of his talents, to whom God does not give more. If a man has five talents and makes good use of them, see how soon God will give him ten. But if he takes and buries the talents that God gave him, he will soon lose all that he has, for God will take away that which he has, and give it to some one who will make good use of it. We have a great many men in the church who have an idea that the minister, and perhaps now and then a deacon should do all the praying and all the visiting of the sick, and do all the work; but I am one of those that believe that this lost world never will be reached till this idea is given up.

In England they have what is called sleeping partners, corresponding with what we call silent partners. Well we have a good many of them in the church, a good many of these sleeping partners. You may go into business with a man and be a silent partner, but you cannot go into business with God on those terms. He does not want such partners. If you are basing your hope of heaven on that you will be disappointed, sadly disappointed, by-and-by. When men think that it is hard to work for God, it is a sign that they have not been completely converted. Do not go on with that terrible delusion that you are hastening on to heaven if you do not work.

THE FIRST IMPULSE OF THE YOUNG CONVERT

is to work. The first words that fell from the lips of the Master were, "Wist ye not that I must be about my Father's business?" If we are truly converted we will have a desire to improve those talents that God has given us. We used to have in this country what were called early candle-light meetings. I could not help thinking of them to-night when I saw these reporters. They did not have light enough, and so each of them has a candle. Suppose it was the custom in Boston for each one to bring a candle. A candle in a great building like this would not give much light, but supposing everyone came with a candle, there would be light enough. What we want is for each one who has a candle to give what light he can. If we cannot all be light houses we can be tallow candles. A man said that he did not have as much influence as a rush light, and the answer made to

him was that that was enough to set the city on fire. Do not think, because some one else has more talents than you, that you have no use for yours. We talk about the pillars of the church; but we have many of them and not enough lights; see, they keep away the light. What we want is men who will let the light of God shine out of them, and then, if they will but improve the talents which God has given them, we shall see what a great and mighty work will be done. Think of the talents in this building to-night. Suppose we should agree right here and go out, saying that we will do all that we can to build up God's kingdom, and use all the talents that we have in the work, what a reformation there would be in Boston inside of twenty-four hours. That is the way to get these talents increased.

WHY IS THE DEAD SEA DEAD?

Because it is always receiving and never giving out. So are the churches in New England dead, because they are always receiving and never giving out. What we want is to get and to give; to keep the coin of heaven in circulation. God and tell it out to some one, and then we shall be a blessing to all we come in contact with. There are those who say that that is a bad doctrine; that men should be educated and trained to the work before they attempt it. But what would you say of a man who is always whetting his scythe, and never cutting? There are a great many men in the church who are afraid to do anything, because they may make a mistake. But it is better to go ahead and make a few mistakes than to fold our arms and go to sleep.

It is better to launch right out and cast our nets than to remain on the shore idle. There is nothing like experience, and if we are willing to do what we can it will not be long before you find that the man who was awkward when he began is a good workman. Some say that they cannot preach and that if they could they would work for the Lord. But we do not want all preachers. Some men can preach and some can teach; some can circulate tracts, and some can go and collect a few children from the streets; some can talk with people about Christ, and some can visit the hospitals and jails. Every one has a mission and a place, and if he only seeks to find that place it will not be long before he finds it, and when he does he can rejoice in the work of the Lord.

When I was in England a few years ago I was invited to go down into the dog market in London one Sunday. The streets were crowded with men, women and children. Nearly every one had something to sell; some had fighting cocks, and were trying to get up a fight; some had birds; some had even snakes; and nearly every one had an animal of some kind to sell. We got up and tried to preach to them, but they did not pay much attention to us. We had not the talent to reach that crowd. But there was a man who had been converted but a few weeks before, and though I do not believe that he could read or write, when he began to speak they attended to him when they would not have paid any heed to Spurgeon, or Pannish, or Gladstone, or even John Bright. But when that man who had been converted among them told them in their own dialect what God had done for his soul, those men stopped their drinking and gathered around him, and with tears streaming from their eyes, many were brought to the conviction of sin. What we want is to have every man reach his own circle. So, when William Dorsett, the Yorkshire farmer, began to preach, thousands flocked to hear him, simply because it was a Yorkshire farmer who was to speak to them.

And so if we can only get every man and woman working and using all the talents they have got, and working among their own circle in Boston, it will not be long before you will hear the voice of the new born soul; it will not be long before you will hear the shout of joy going up to the throne of God; it will not be long before this building will be trod by men and women whose feet have been taken out of the horrible path and pit and transplanted into the kingdom of life, with their feet triumphant and a new song in their mouth. Somebody came to me to-day and asked me to talk to a man; I knew the man very well, and knew he could talk very well, as well as I could, and I said, "You go and do it yourself, we are not coming down here to let you remain idle and to do your work." You are greatly mistaken if you think we are to do the preaching and going to let you fold your arms. I would like to get ten men to work to-night and have them do my work, and if I could get ten men to do that I could go and do something else. It is not the minister who preaches the most and the best that accomplishes the most; it is the man who gets others to work. What we want is to get others to work and improving their talents, and if we can only bring them to you we will see what we have prayed for, and what we have longed to see; we will see the light of the Gospel spreading in each of these towns round Boston, and there will be waves of salvation coming out of this city that shall sweep over New England, and a shout of praise going out from the towns and villages throughout the land.

NOW THE QUESTION IS, ARE YOU READY TO BEGIN?

Never mind the mistakes. I have found since I have been out of Boston enough mistakes to keep me humble. I think if

we didn't make mistakes we should be so full of egotism and self that we could not live. I believe the Lord makes us make mistakes just to keep us down, and if we are ready to go to work and ready to make a few mistakes, it will not be long before you may become wise fishermen of men. A man that has a heart is what we want, a heart for the work. I heard a man in our Glasgow meeting say that he heard a great many people crying out about their leanness; he said, "I wish they would be honest enough to cry out their leanness." I think there is a good deal in that. If a man has only the heart, God will send him wisdom and make him wise in winning souls, but if we have got so full of pride that we are afraid of making mistakes, and think some scoffing and jeering infidel will laugh at us, God cannot use us. The only way a man can work for God is by experience.

Some men in Boston have told us since we have come here, "Boston is all ready for you." That is what they say to us in nearly every city to which we go, and when we get down to work we find they are not ready. What do you mean by being ready? "We are ready to come out and hear the preaching." You have done that for many years. We want doers of the word. There is a difference between hearers and doers of the word. Now we want to help you to become doers of the word. I will tell you what I mean by being doers of the word.

Now supposing I should ask all Christians here to rise, and there should be two-thirds rise and a third keep their seats, are you ready to go and sit down and talk with them? How many will say, "Oh, Mr. Moody, I am not ready, send some one else to do that." Some of you have been in the church thirty and forty years, and yet you are not willing to talk with a man about his soul's peace! A man by your side will be weeping about his sins, and yet you will get up and walk out as soon as you can! The only way to do right is to bring your Bible and point out to them the way of life; tell them how Christ left heaven and came down into the world to seek and save them; tell them how he left that glory-land just to lift them up and redeem them to the cross of the Lord, which is the only way of life.

Now the question is, are you ready? I find there are a great many who are ready to do some great thing for the Lord, but it is the little things, winning that one soul, praying with that one soul. They are not ready to do that. Now I don't believe we are ready for God's work until we are willing to do anything. Some one has said if God should send an angel down to this world

TO RULE AN EMPIRE OR TO SWEET SOME STREET.

there would be no opposition to that; the only thing is to do the will of God. Now if we are ready to do some great thing, we ought to be willing to do some little thing for the Lord. Go and speak to that man, go in the name of your Master and try and bring him to Christ; that man may be a Knox or a Wickliffe, a Bunyan or a Martin Luther, who shall reform some of the nations; you cannot tell, the reformer may be sleeping in that man.

It is no small thing to be ready to speak to a man and tell him of Christ. The Son of God went and sat down by the well of Samaria and preached to a poor Samaritan woman of the well of living water which springs up to everlasting life. He went forth and preached his sermon on regeneration to one man in Jerusalem, and if the Son of God stopped to speak to one man and to one soul, can we call that a little work? Nay, my friends; that is the work that must be done in Boston the next three months. We need not only so many inquiry meetings in this temple, but in your homes; we need them in every house in Boston, and then every house will be a house of inquiry, and then it will be a beacon in their path to tell them the way to God. Let us be willing to do some little thing, and if you are all doing some little thing, don't you see that these thousands will amount to one great thing? And when we are willing to do these little things to win hearts to Christ, then he is ready and willing to use us.

I remember reading of a man who was very ambitious to do some very great thing; he had never done anything for the Lord because he was not willing to do any little things; he was going to be rich and then he could do some great thing. Very many men have got an idea that they will endow a college or build a church, and it will be heralded out through the press, and it will be trumpeted and blown about. "Look at this man, he gave \$50,000 to Yale College, or Harvard College, or \$50,000 to build a church with!" It sounds very large, but perhaps the man that has not \$50,000 to give has gone and led some soul to Christ, and that man will go out and win hundreds, and that man has done more for the Lord than that man who has given \$50,000. This man never had done anything for the Lord because he could not do any great thing, and one night he had a dream; he dreamed that he died and was taken by the angels into a beautiful temple; it was all of polished stone, and the whole of the temple was complete except one little stone which was left out, and he said to the angel who was showing him round, "How is this? How is it that this little stone was left

out?" "Why," answered the angel, "the master builder intended that for you, but as you wanted to find some larger place, you are left out of the temple entirely." The man woke from his dream and from his sleep, and he says ever since he has been willing to be anything, if he could only get into the temple, even a chink-stone, and the Lord has used him now. And so

LET US BE READY TO BE ANYTHING

or to do anything, and free from egotism, and filled with the Spirit of God, and see how the Spirit of God will shine through and he will take us up. Yes, my friends, are you ready to do the work that God has got ready for you to do? I wish I could say something that would cause these things to go down into the heart of every man, woman and child within sound of my voice. Every one has got a talent; a child may be used by God in leading some soul to Christ. That young miss yonder may be used by God; the Spirit of God may come to that young miss and she may go out into the vineyard and bring many souls to God. If the heart is ready God will help her.

Are you ready to take the talents God has given you and bring them to use? Are you ready to go right out to-morrow and try and find some soul and bring it to Christ? How many in this audience, in this building to-night are willing to say to themselves now, "during the next week I will try and lead one soul to Christ?" Is it too much to ask every Christian here to make that effort during the next seven days? And is not that the least thing we can do? And supposing there are thirty-five hundred Christians who will commence now and say to themselves, "I will be one; I will try and lead one soul to Christ during the next week." Don't you think that next Monday night there will be a grand harvest of souls in this city. And shall we not do that? Is not that the best thing we could do? Don't you believe there are many in the city of Boston waiting for us to go and lead them to Christ? And then don't you believe that the Spirit of God has been at work in this city, and has been answering prayer and preparing the hearts of the people to come and hear the Gospel? Is it not time for the church of Christ to rise as with one man, and take the torch of salvation, and go throughout this city and light it up? Is not the time come to try to visit those homes of our fellows and preach Christ to them, and tell them how the Son of God came into the world to seek those who are lost!

In one of the Southern cities a few years ago, when the yellow fever was raging terribly, there was a father and a mother living in one of the lower districts, and soon after the father was taken down with the fever and the people were afraid to go in, but they reported that the fever was there, and the city authorities sent some one round, and as soon as the man was dead he was put in the dead cart, and taken away and buried. It was not long before that mother was taken down, and she knew that when she was gone there would be no one to look after her only boy; the people in the neighborhood were all strangers to them, and so she was afraid, and had no hope of any one looking after her boy, and she knew that this disease was fatal that had seized her. When she was dying she called her little boy to her and said, "My son, I will soon be dead, and after I am gone Jesus will come and take care of you." The little fellow was so young that he didn't understand what it meant, but he remembered the words of his dying mother, and soon she was gone, and the dead cart came and took her away, and the little fellow followed them as they took the corpse away, followed his mother; he saw where they had laid her; he came back to his home; night came: he was lonesome in that home; he sat as long as he dared to; he got frightened, and then went out on to the street; he sat down upon the curbstone, and there he waited, and at last he started and ran up to the grave, and laid himself down upon his mother's grave and fell asleep; the next morning a stranger passing through the cemetery found the little fellow upon that grave weeping and he said to him, "My boy, what are you doing here?" And he looked up through his tears and said, "I am waiting for Jesus." "Waiting for Jesus?" "Well, what do you mean, my boy?" And he told his sad story, and it touched the heart of the man, and he said, "Well, my boy, Jesus has sent me to take care of you." And he looked up through those tears and said, "Well, you have been a good while coming."

My friends, there are a great many who will say we have been a good while coming; those ought to have been reached before now, and if we had been improving the talents which God had given us, it would have been worth coming out to this Tabernacle to-night. Use all the talents which God has given us.

ANECDOTES OF CHILDREN.

It is pleasant to watch the processes of thought in children, the suggestions of their imaginations, and the associations by which their ideas are governed. Children are interesting to us, apart from the place they have in our affections. I once asked a company of little girls, whom, after meeting the Saviour, they would best like to see in heaven. One said a holy angel; another, a little brother, who had died a few months

before; and a third said, "The children that Jesus took in his arms and blessed when he was upon the earth."

Some children were told that persons that prevented quarrels were peacemakers. The next Sunday, on being asked, "Who are the peacemakers?" one child, in a timid voice, said, "Our mothers."

A child was questioned as to what happened when our Saviour said to the winds, "Be still." "They minded him," replied the child.

"What is love?" was asked of a little shoeless, friendless, emigrant in the wilds of Australia. After a moment's thought she replied: "The union of all the powers of the mind in one strong effort to please." Not quite an answer one would expect to hear from such a child. She may have learned it at Sunday school in England or Scotland; but wherever learned, she had remembered it well. And we too shall do well to remember it, when our souls yearn to make service the active expression of love for Him who for us left nothing undone.

THE QUEEN'S MESSENGER IN RUSSIA.

A Queen's messenger, travelling with important despatches for the Emperor of Russia, was seated in his travelling sledge, habited in his fur pelisse, with bearskin rugs, and wrappers innumerable, and hot bricks for his feet, for a journey of a thousand miles or more over frozen snow. He had got about three-quarters of the way between St. Petersburg and Moscow, and there, being a moon, was travelling on through the night, when the sleigh-driver suddenly pulled up his horses.

"What is the matter?—what has happened?" he asked.

"The matter, your lordship, is nothing, except that there is a dead man in the road, and you would not wish me to drive over him?"

"Certainly not," said the traveller, leaning out of his sledge. "But are you sure that he is dead?"

"Of course: how could a man be lying on such a night as this in the middle of the road, and not be dead?" asked the driver. "I will just draw him aside and gallop on!"

"Let me ascertain first whether or not he is alive," said the traveller, getting out of his sledge. "Help me to lift him here."

"Oh, my lord, my lord, you know not to what fines and penalties you will subject yourself should he be dead, as he most certainly is," expostulated the driver.

Unwillingly the sort helped the obstinate Englishman to lift the inanimate body into the carriage.

"Now drive on, and stop at the first house you reach," said the traveller; and he took his seat with the seemingly dead man by his side. He found that the man's hands were perfectly cold, but his heart yet beat, though faintly. Still he was satisfied that he might be saved if soon attended to, and anxiously looked out for the appearance of a house on the road. At last the sleigh stopped before a small house. He knocked and knocked for some time.

"What is it you require?" exclaimed a voice from an upper window, in a querulous tone. The gentleman answered that he had a sick man, who required immediate attention.

"Impossible!" exclaimed the person from the upper window. "We are Polish Jews; and if he were to die, we should be fined or imprisoned, and ruined altogether. Drive on, drive; the God of Abraham speed you; but do not ask us to take in the dead man."

"He is not dead, friend, I tell you; and he will live to show his gratitude, if you will receive him; besides, I will pay all expenses to which you may be put on his account, and, moreover, the fine which may be imposed on you, should he die," exclaimed the traveller. "Here, I will pay both amounts over to you at once, and, should that not be sufficient, when I come back I will pay you more. See, I have a *poteragenas* (a pass to secure post horses, granted to official travellers), which will convince you that I will be as good as my word; besides I am an Englishman."

"I am perfectly satisfied," said the old Jew, his heart softening at the mention of a reward. He descended the stairs, and with the help of the driver, bore the inanimate form of the stranger into the house. Fresh wood was piled on the stove-fire, the body was rubbed thoroughly all over at a distance, gradually drawing it nearer, and some hot drink was got ready. Presently the stranger opened his eyes, and showed other signs of life; and the gentleman then, leaving in the hands of the Jew a handsome sum, hurried away to continue his journey through the long night.

Two months passed by. The Queen's messenger was on his return from his far-off mission towards the north, when he drew near the spot where he had picked the stranger out of the snow: it was daytime, and he had no difficulty in finding the house of the old Jew. He was recognized at once.

"Did the man live?" he asked.

"Indeed he did, and has been here several times to inquire for you to express his gratitude," answered the old Jew. "He is a worthy man, and it was providential that you saved his life. He has a wife and large family, who would have been left destitute had he died. He had gone to Kieff to obtain a large sum of money, but, ignorant that he had gained his suit, and having be-

fore fallen into poverty, he was returning home on foot, weary and sad, to his family. The letter containing the good news had already reached his house when he returned home. Had he died, the property would have gone elsewhere, and his family would have been left in poverty, so he has reason to be grateful."

Does not the above narrative, the truth of which we can vouch for, illustrate "the kindness and love of God our Saviour towards men"? In some respects it is almost a double of the story of the wounded man found half dead on the road between Jerusalem and Jericho, by which our Lord taught us not only who is our neighbor, but also that deeper love than that of man to his fellow,—a love, indeed, which passeth knowledge. But the lesser helps us to understand the greater love. It is, perhaps, to assist us in understanding this that we are told of the neighborly compassion of the good Samaritan. All such instances of human pity are intended to throw light on the depth and tenderness of God's compassion to fallen man. Thus the facts of human nature help us to understand the Divine nature. Our Lord illustrates this in the words, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—*Christian Standard* (London, Eng.).

Farm, House and Garden.

MODERATION IN ACTIVITY.

Run if you like, but try to keep your breath; Work like a man, but don't be worked to death.

—O. W. Holmes.

Persons who have the care of horses these cold, frosty mornings, should take care and not put frozen bits into the mouth of this noble animal. The temperature of a horse's blood is about the same as that of a human being, and many a valuable steed has become worthless from no other cause than that of having a frosty bit put in his mouth.

HYDROPHOBIA.—A German forest-keeper, 82 years old, not wishing to carry to the grave with him an important secret, had it published in the *Leipzig Journal*, a recipe he had used for fifty years, and which he says has saved several men and a great number of animals from a horrible death by hydrophobia. The bite must be bathed as soon as possible with warm vinegar and water, and when this has dried, a few drops of muriatic acid poured upon the wound will destroy the poison of the saliva, and relieve the patient from all present or future danger.

SCREWS IN PLASTER.—It often becomes desirable to insert screws into plaster without attaching them to any wood-work; but when we turn them the plaster gives way, and our effort is vain; and yet a screw may be inserted in plaster, so as to hold light pictures, etc., very firmly. Enlarge the hole, to about twice the diameter of the screw, fill it with plaster of Paris, such as is used for fastening the tops of lamps, &c., and bed the screw in the soft plaster. When the plaster has set the screw will hold like iron.

SIMPLE REMEDY FOR BURNS.—Common whitening mixed with water to the consistency of a thick cream, spread on linen, forms an excellent local application to burns and scalds. The whole burnt surface should be covered, thus excluding the action of the air. The ease it affords is instantaneous, and it only requires to be kept moist by occasional sprinkling of cold water.—*Druggist's Advertiser*.

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